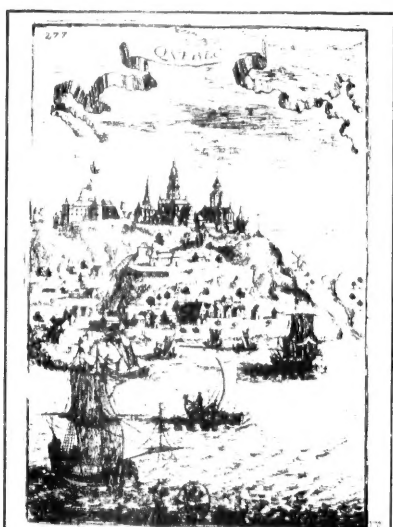




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Is this Paul at Athens in the midst of the Areopagus ?

(Acts XVII. v. 22-15.)

NO

IT IS

Father GIRAUD

In the Province of Québec

BEFORE THE

Criminal Court.

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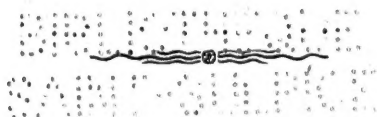
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DEDICATION.

We very humbly dedicate this little volume to His Holiness LEO XIII. as a souvenir of our stay in Canada.

If in the multitude of questions that have arisen in this treatise—any error has crept in—which God forbid—we disown and condemn it ; and with filial piety we submit without reservation all that is contained in this book to the judgment of the Holy Apostolic See, the pillar and support of truth.

A. M. D. G.

PHILIPPE GIRAUD, Priest,
Catholic.



PREFACE.

Is it necessary for me to state to the public the reasons why I publish this pamphlet? I may not be considered either as an honest man or a Christian. Without provocation and for no reason whatever men have striven to take away from me what I hold dearest : my honour, and my name.

Like Paul falsely accused, I appeal to Cæsar, and in my case, public opinion is this Cæsar, with whom my adversaries have tried to destroy my reputation. It is not with a feeling of hatred or of vengeance that I come face to face with my adversaries and unmask their evil doings. On the contrary I pity them and will do all I can to change the direction of their sentiments in showing to them the dangerous abyss into which they are being drawn headlong and hurling those who follow in their footsteps. From the day that the mass of the people will learn to recognize the tyrannical policy of their spiritual leaders, so often unjust and guilty in their dealings, then and there will their authority cease, and their prestige as well as their rule end. I say, even religious belief will be banished, overthrown. Inasmuch as those who are its exponents appear unworthy of confidence and trust, both are easily confounded.

Thus, it is in the interest of the Sacred rights of my God, more than to defend my own, that I am giving public utterance to this oppression which I have suffered, firmly believing that it will find a response in all true and well-bred hearts and consciences.



RELIGIOUS PERSECUTION.

CHAPTER I.

On the 28th day of March last (1899), *L'Evenement* of Quebec, a French-Canadian newspaper with Roman Catholic proclivities, published an article entitled "A False Priest," stating that Detective Walsh had arrested a Mr. Giraud, clothed with a gown, illegally begging, and led him before a magistrate (his Honour Judge Chauveau), who had him released with the understanding that he would immediately leave the city. Mr. Giraud is a Syrian by birth and belongs to the Priesthood. According to that paper he said he was a Roman Catholic priest and had become Protestant only a few days since. *L'Evenement* styles him again as an Armenian priest with strange manners and mentally weak—who, it is believed is a false priest, the same that the press of Montreal had denounced a few days previous. On the 4th of April the same newspaper published a letter of Mr. Joseph Gilbert, a Syrian Catholic, of the Maronites. On behalf of the Syrian colony of Quebec, Mr. Gilbert stated that he did not recognize him as one of their priests, that is to say—not a Syrian Catholic of the Maronites.

On the same day, that paper published a telegram from Ottawa addressed to the press of Montreal, to the effect that Mr. Giraud, an Armenian priest, pretended to cure all diseases by means of prayers, and that three persons are said to have been healed in this manner as well as by means of laying on of hands. A Roman Catholic priest, called Father Jacques by his parishioners of St. John the Baptist Church, warned people against Mr. Giraud, who had since fled from the City and the question was raised, if he was an impostor, to what power were his healings traceable. From information obtained by the writer of the telegraphic news this stranger was the same that was denounced in Quebec by Mr. Gilbert. Finally on the 25th day of April, *L'Evenement* renewed its charge in another article, entitled on this occasion: "A false priest, the famous Giraud," carrying with it the impression that Mr. Giraud is an impostor when he states that he is an Armenian priest, and that if he were, he is that no longer. He is again denounced as a man who pretends he is a Catholic, and a healer of all sorts of diseases, while he is unworthy of the name of Catholic since he accepted a night's lodging in the Salvation Army Barracks,—when he was without refuge and dispossessed of his home under Episcopal pressure, and also because he had been seen in company with a member of the Evangelical Alliance, in a Protestant Society. As to the title of healer, which Mr. Giraud claims, it is only to make money, says the paper, at the expense of credulous persons. He asks nothing of his patients but he thankfully accepts charity from whomsoever wishes to confer it on him. In this manner is the trick played. Giraud, the paper concludes, is still in Quebec, but the police are requested to watch, whilst

the readers of *l'Evenement* are urged to flee from that individual and have nothing to do with him.

These are the public accusations which are brought against Mr. Giraud to his surprise. Before entering upon an exposé of the reply which he intends to make it is only proper to quote the following testimonials of which he is the bearer.

Copy of the original, D. F. Faley.

I hereby authorize Rev. Father Philippe Giraud, Armenian priest, to say mass in our diocese and hear confessions of his fellow-countrymen of the same rite—Greek Melchite.

The Reverend Father desires to find in Manitoba or in the Northwest, or in British Columbia a favourable spot to establish a colony of his fellow-countrymen.

St. Boniface, 28th December, 1898.

(Signed) † Adélard O. M. I.

(Seal)

Archbishop of St. Boniface.

Quebec, 29th November. 1898.

I, the undersigned, certify that Mr. Abbé Giraud, Armenian priest, is duly authorized by his Ordinary to visit the Province of Quebec with a view of choosing a satisfactory region for colonization to establish a colony of his fellow-countrymen. Abbé Giraud is a "bona fide" delegate and as such deserves all the favors granted to our colonists by the Railway Companies.

In testimony of which I have signed the 29th day of Nov., 1898.

(Signed) Jos. Marquis, (Pte),

Agent of Colonization.

Copy of original M. R.

St. Albert, January 17th, 1899.

This is to certify that Rev. Father Giraud, is a Catholic Armenian priest, that he has received authority from the Bishop of St. Albert to exercise the functions of the Sacred Ministry amongst Catholics of the Armenian or other Oriental and Greek rites whom he may meet. That he can celebrate religious services in this diocese and that on account of his zeal and devotion he deserves all consideration and assistance in his mission.

† Emile J.

Given at St. Albert, Jan. 1899.

† Emile J. Bp. of Poglacacedy of St. Albert.

O.M.I.

(Seal)

Quebec, 5th December, 1898.

I, the undersigned Rector of the Basilica of Notre Dame, in Quebec, testify that Philippe Giraud Greek Melchite priest, has celebrated Mass several times with the permission of his Grace the Archbishop during

his sojourn at Quebec. I have heard none but eulogistic words in reference to him. He certainly deserves to be well treated.

F. Faguy, Pst.

I certify the above to be in conformity with the original.

Eug. Groulx,

Archbishop's Palace, Ottawa, Canada. 22nd Dec. 1898.

Copy, M.R.

(Seal)

Quebec, 5th December, 1898.

I, undersigned, assistant secretary to the Archbishop of Quebec, certify that Rev. Philippe Giraud, a Greek Armenian Catholic Priest, has passed several days here, that he has shown himself to be a good pious and zealous priest, that he has labored with devotedness at the Sacred Ministry on behalf of the Catholic Armenians who reside in Quebec; that he has celebrated holy mass several times here; that he has made his confession once to my knowledge. He is also the bearer of a letter from the Propaganda, and had permission to celebrate holy mass. Since his arrival in the City of Montreal, and here in Quebec I had the pleasure of conversing several times with the said Father Giraud. He always made a good impression. Moreover, he is a good priest and deserves a good reception wherever he goes.

J. C. Arsenault, Priest.

I certify the above to be in conformity with the original.

Eug. Groulx, Pst.

Archbishop's Palace, Ottawa, Canada.

Copy, M. R.

(Seal)

To attacks, coming as they do from the Roman Catholic Press, notwithstanding the validity of his credentials, like those just quoted, the following answer may be offered for the benefit of the reader.

The *Witness* of August 2nd has published the following article:

A PRIEST ARRESTED.

CHARGED WITH RECEIVING MONEY UNDER FALSE PRETENCES.

IT MAY PROVE AN INTERESTING CASE.

A priest, giving the name of Philippe Giraud, residing on St. Lawrence street, appeared before Mr. Lafontaine this morning in custody of Captain Charbonneau, charged with obtaining money under false pretences. It was alleged that he collected money for a colonization scheme and for masses, etc., without proper authority. It was also stated that he had been sent for by His Grace Archbishop Bruchesi but refused to go to see him regarding his conduct. Accused claimed that the Archbishop had no control over him, and pleaded not guilty to the charge. Bail was accepted and the trial was fixed for Friday next.

Mr. Giraud, who says he is connected with the Syrian branch of the Catholic Church, has had some unpleasant experiences in Quebec. He was attacked by the French press and declares that he was the victim of organized persecution.

According to his own account, it was in the month of November, 1898, that Mr. Giraud, who was ordained a Catholic priest in Syria ten years before, arrived in Canada for the purpose of founding in the Canadian North-West a colony of Syrians and of Armenians, who were persecuted by the Turks. With the certificate of his Ordinary, he was presented to the Bishop of Quebec. His Grace Mgr. Begin received him with courtesy, looked at his certificates, found them satisfactory, and Mr. Giraud says, gave to him the necessary recommendations to exercise his ministry, and authorized him to celebrate mass in the Diocese of Quebec. Mr. Giraud said Mass in the Basilica for two weeks, heard the confessions of the Syrians of Quebec, and administered communion to them in the chapel of the Hotel Dieu. This mission accomplished, he left for the North-West, where he explored for the purpose of finding a favourable location for his compatriots, whom he desired to have settle in Canada.

On returning to Quebec on March 24th last he said Mass in the Basilica, afterwards going to present his respects to Mgr. Begin. His Grace, however, received him with less ardor this time, and announced to him that he had received a letter warning him to be careful with reference to Mr. Giraud.

"I have nothing against you," he said to him, "but I prefer not to receive you."

Mr. Giraud then proceeded to the residence of Mgr. Marois, who received him rudely, refused him his benediction, and said to him: "You leave the country at once or I will denounce you in the papers."

Several days later two policemen went to the boarding-house of Mr. Giraud and told him that they had received an order from Father Lacasse to arrest him. He was taken to the police station.

After a conference by telephone with Mgr. Marois, he was taken to see Detective Walsh, who, after having questioned him, had him taken to the office of Judge Chauveau the next day.

His Honor Judge Chauveau, after examination, said to him that he should leave the country.

"Why?" demanded Mr. Giraud.

"Because Mgr. Marois is not willing to allow you to remain here," answered the judge.

Two days afterwards the *Evenement* published an article denouncing Mr. Giraud as a false priest. Mr. Giraud called, with his certificates, on the editor of the paper and obtained from him a promise that a retraction of the calumny would be made.

As no retraction appeared, Mr. Giraud, accompanied by a witness, returned to the office of the *Evenement*, to demand satisfaction. The editor replied that he would not publish a retraction because Mgr. Marois would support him.

"Then," said Mr. Giraud's witness to him, "you have lied by order of Mgr. Marois, and you refuse to retract by order of Mgr. Marois?"

"Yes," answered the editor. "We should submit to the religious authorities."

Several days after this the woman where Mr. Giraud lodged refused to allow him to enter the house, and gave as a reason that she had received an order through Mr. Faguy from the Bishop.

And this, says Mr. Giraud, is how the successors of the apostles and the priests of Jesus Christ in Quebec persecuted a Catholic priest in that good city. A word from the Bishop was sufficient for the papers, the police, a judge and the proprietor of a boarding-house, to unite in one accord to persecute and drive out a priest in good standing with his Ordinary, and whose only fault is to seek to do good to his persecuted compatriots, exercising charity, and of considering as brothers all those who love the Saviour. Mr. Giraud says he believed in his innocence, that the Turks alone persecuted Christians, but he found this a delusion. It was a delusion which was further illustrated when he became better acquainted with the personnel of the bishoprics of Quebec.

Here is a letter from Mr. Giraud which needs no comment.

QUEBEC, April 14, 1899.

Mr. Editor,—I must once more ask for space in the columns of your interesting paper, so that I may before I leave your good city, put a stop to accusations made against me, and to reports which have been circulated against me during my stay in this city. I must at once say that those reports are attributable to the refusal of one of my friends to recognize me as a Roman Catholic Priest. He thus placed me in the awkward position of being looked upon as an impostor, a false priest, which has been to me very hard to bear and the most cruel of persecutions. The motive of these persecutions is mere jealousy. If I did not leave the city before this, it was to prove that I had nothing to fear, and it was to give my accuser time to obtain the needed information concerning me. But he sought nothing of the kind from my Ordinary, who would have told him the truth, the whole truth, the convincing truth about me. I would have rejoiced at being publicly recognized for what I am, an obedient Catholic priest of His Holiness Leo XIII, or, if an impostor, then condemned as such, and treated as a criminal among criminals.

For about twenty days I waited to see what action my accusers would take. But like Ann I saw nothing come of it, not even a mere policeman—nothing, and am still waiting.

In justice to the country whence I came and in which I was born, allow me to refute the reflections cast upon me, and to say to the readers of your paper, to all those who may read these lines, that I am not an impostor, but rather a priest of the Roman Catholic Apostolic Church, that I was ordained to the priesthood in Syria on the 15th of August, 1888. Any one may receive concerning me all the information required.

In a few days I shall leave your beautiful city, feeling proud in the fulfilment of my mission, to have done only good, and pleased to know

that the accusations laid against me are groundless. None of my accusers offered to prove their accusations. Why? because some of them believed that what I said was true, and others knew that they slandered me.

Mr. Editor, I am sure you will forgive the length of this letter if you bear in mind that I, a stranger here, have met with anything but sympathy, a full measure of which I sought and expected from the Roman Catholic clergy of the Province of Quebec, on behalf of my people in Armenia who, as all the world knows, are persecuted and threatened with extermination by the cruel Turk. But the idea of a Christian man suffering persecution, and being exposed to gross injustice in Quebec City, seems incredible to me, as that city is proverbially known both in Asia and Europe for its French hospitality. And yet I must acknowledge, and shall not forget, that many noble-hearted French Canadians have helped me to fulfil my mission, and to them I now desire to tender through the medium of your paper, my grateful thanks, as well as to you also Mr. Editor, for services rendered to a Catholic son of Syria, for publishing this letter.

I have the honor to be, sir,

Yours gratefully,

PHILIPPE GIRAUD,
Catholic Priest.

But that paper did not publish the letter. However, on the 12th of April, two days previously the *Soleil* had the following article giving ample information for the enlightenment of the reader :—

IS HE AN IMPOSTOR ?

WHAT HIS OWN COUNTRYMEN THINK OF HIM.

HIS SELF-IMPOSED MISSION,

The Rev. Philippe Giraud, a Syrian missionary accused of imposture because he professes to have received from heaven the gift of healing, as a reward for eight years of apostolic labors, and of persecutions in Armenia, claims the sympathy of the people. He professes to have come here with the intent of forming in Manitoba a colony of Syrian farmers, and hopes with the help of the federal authorities to meet with success.

Abbé Philippe Giraud says that he donned the ecclesiastical garb on Aug. 15, 1888, and that at the age of 9 he was already familiar with the Holy Scriptures. He is 33 years old, and says that he formerly was a commercial traveller in Armenia, and that at one time he was possessed of a considerable fortune. He felt that he was called to do the work of an apostle and evangelist, and gave up his business to enter upon his chosen mission. He afterwards went back to the country where he had made a fortune, to make known the truths of the Gospel. But he had to suffer persecution. He was in Armenia at the time of the massacres. Mr. Giraud is really a priest, for he is officially authorized to say Mass by all the bishops in Canada. He is a peculiar man. Indeed he speaks

with ease six different languages, viz., French, English, German, Armenian, Turkish and Arabian which is his vernacular language. He states that his name which is of French origin, dates back from the time of the crusades. Father Giraud professes to cure all diseases, on condition, he says, that such diseases have not their origin in birth or are the result of actual sin, and that people must come to him with confidence in his special supernatural gift of healing with which he is endowed, and especially without money. Father Giraud can also cure consumption. Two young men have been cured by him, one of them a physician in this city. He is always ready to help the suffering and the distressed. He lives with a family who kindly gave him the use of a small room where numerous members of suffering humanity always find him. If you have any doubt as to the efficacy of his remarkable healing power, he is ready to show you many letters of thanks from persons he has cured in various localities, especially at North Bay. A noted Syrian named Gilbert has denounced him as an impostor.

Abbe Giraud states that Mr. Gilbert has thus misrepresented him, because he (Mr. Giraud) might make him lose a certain number of pedlars employed by him (Gilbert) at a mere nominal salary, and who have upon his (Giraud's) advice decided rather to cultivate for themselves a homestead in the North-west. The foregoing may call forth various conclusions, but we may safely say that it is not an easy matter to discuss with some people, for if they meet with the slightest difficulty "they cannot understand," and that is the end of it.

The following article concerning Mr. Giraud is meaningless, but it is proper here to state that on April 6th he published the following note declined by the Editor of *L'Evenement* :

TO THE EDITOR OF *L'Evenement* :—

Mr. Editor,—In your issue of March 28th last, you published a paragraph under the title: "A false priest." Every word of that article is wrong.

1st. It is not true that I was arrested by detective Walsh. If your reporter had taken the trouble to call on that gentleman, he would have known the truth which is different from what you have published.

2nd. I am ready to prove that I am a priest in regular standing of the Catholic church. I have in my possession all the documents in proof of it. If they want the name and address of my Ordinary, they can have it, and find out in twenty-four hours that I am right.

3rd. The insinuations as to my mental faculties, emanating as they doubtless do from one of the idiots that are seen among the clerks of your paper, it is useless to trouble myself any further about.

4th. The insinuations as to denunciations by Montreal and Ottawa papers, are totally without foundation. Lastly, sir, if you are to any degree upright and honorable, you are bound to publish my denials and refutations of falsehoods you have published. Hoping that you will be manly enough thus to do, I subscribe myself,

PHILIPPE GIRAUD, Catholic Priest.

P. S.—As to Mr. Gilbert's declaration, it is a falsehood from beginning to end, such as he made with his uncle not long since to the officers of the Canadian government.

P. G.

On the 12th of April, there appeared in the same paper the following item: "It is sad to note that strangers call on us daily to complain of a so-called priest who has deceived them. There is a very simple way to obtain justice, if those people think they were victimized, which is to have him arrested." But no one had him arrested, and Mr. Giraud under pressure from ecclesiastical authorities, being evicted from every Roman Catholic house where he had received hospitality, still remained in Quebec which he was arbitrarily told to leave, but none of his accusers had him arrested. But being thus driven from among his co-religionists, he had to accept shelter in the ranks of the organization which is called the Salvation Army, who must look upon him as a convert from the army of damnation. He had been thus reproached even by those who had forced him to take that step as also his acquaintance with a member of the Evangelical Alliance. For any one may know, that any thing which savours of Evangelicalism is essentially anti-Roman Catholic, the two terms being Antagonistic, and the words Gospel and Evangelistic have a bad flavour for every orthodox nose. Whatever these considerations may be, here is an article from the *Daily Telegraph* of the 30th March, written in cool common sense which loses nothing of its worth for having been written in this connection by a Roman Catholic of the same faith as Mr. Giraud, and those who slander him.

A PROTEST.

We had a visit last evening from the foreign priest, the Rev. Philippe Giraud, the alleged Armenian Catholic priest who was brought before the Police Court the other day and whose case was referred to in these columns. Mr. Giraud was very indignant at the arbitrary way in which he claimed to have been treated by the authorities, and especially at the misrepresentations of his character and conduct published by some of the local papers. He declared that he had been in the country since last November, that he has come here properly accredited by his Ordinary, that his mission is to select land upon which to settle a colony of Armenian Catholics in Canada, that in pursuit of this mission he has visited Quebec, Montreal, Ottawa, Ontario, Manitoba and the North-West, and that he is neither an impostor nor a beggar, nor has he become a Protestant, nor is he suffering from any ailment, or mental derangement. In proof of his statements, he produced numerous credentials of the very highest character from the ecclesiastical authorities of his own country, as well as from Canadian clergymen, besides official letters showing that he has been negotiating with the Federal Government at Ottawa relative to a grant of land in the North-West for his proposed colony. Certainly, as far as his papers are concerned, they appear to be in perfect order, while he states that he is utterly unconscious of having committed any breach of the Canadian laws or against his priestly character that could justify the extraordinary treatment, and threats to which he has been subjected, and against which he most emphatically protests. He admits that he exercises the power of healing, not through any virtues of his own, but as an instrument of God, and that he accepts money when it is offered to him by those who

benefit by his power, but asserts positively that he never demands it as a right or makes a charge of any kind. He has in his possession hundreds of letters from people of all kinds, scattered all over the country, French and English-speaking, Catholic and Protestant, gratefully acknowledging the physical benefits received by them from his prayers. Altogether, under the circumstances, his case seems to be a rather puzzling one, and unless there is something behind it, of which we know nothing, a somewhat hard one. At all events he appears to be fully determined to test the right of the authorities, either ecclesiastic or civil here, to interfere with his movements or to dictate them to him in any way. He has consulted a lawyer and declares that, though he is ready to leave, and his business calls him away, he intends to remain in the city just as long as it pleases himself, despite the order given him to depart. Rev. Mr. Giraud maintains that for three years he has effected many cures of the blind.

That challenge made on March 30th had not yet been accepted in July. Those in authority seem to have learnt in a few months the value of reserve and discretion. These are virtues which are good and practical at all times, and when they become familiar to dogmatic people they may not feel any worse for being possessed of them.

Telegraph of Quebec, 7th April, 1899.

THAT FOREIGN PRIEST,

Some days ago we published a statement from Mr. Jos. Gilbert, denying that the so-called Rev. Phillippe Giraud is a Maronite, Syrian, or Armenian priest, or that he represents the Syrian colony in Quebec—utterly repudiating him, in fact, as possessing the sympathy and confidence of that colony in any way, and leaving the public to infer that he is an imposter. Mr. Giraud has called upon us to ask in justice that he be permitted to reply. He says that he has never pretended that he is an Armenian priest, and that, if Mr. Gilbert accused him of being a Maronite priest, he would sue him for libel. But he claims to have been ordained a Catholic priest in Syria on the 15th of August, 1888, and to have acted as a missionary in that country for a number of years. He denies that he ever assumed to represent or to speak for the Syrian colony in Quebec, but he says that Mr. Gilbert and his uncle, Mr. Armelly, had no objection to his representing them on a certain delicate occasion before the Minister of Customs. Lastly, Mr. Giraud pretends that the hostility to him of such persons as Mr. Gilbert is explained by the fact that part of his mission here is to liberate the unfortunate Syrian or so-called Arab peddlers in our midst from the bondage in which they are presently held by just such people, and to place them on land in the North-West, where they can become free, self-supporting, independent and useful Canadian citizens.

Mr. Giraud in spite of himself, was mixed up inevitably with certain politics in connection with the establishment of Syrians of his faith whom he wanted to settle on Provincial and Federal public lands. In connection with the above facts the *Daily Telegraph* in another article of the 8th April, speaks again of Mr. Giraud, and the article is here reproduced for the more complete information of the reader.

"A SPECIMEN BRICK."

"The "Chronicle's" tactics are simply contemptible. Clearly, everything is fish that comes to its net. In order to try to make capital against the Laurier Government, it has even pressed into the service the case of the so-called Armenian priest now in town and about whose genuineness there is so much controversy. With a great parade of black letter headlines, it endeavored yesterday to make the public believe that the Government is literally engaged in buying immigrants to come into this country and swell the immigration returns, that it quotes them at \$3 for men, \$2 for women and \$1 for children, payable on delivery, at Winnipeg, that such an infamous traffic was never heard of before, that this so-called Rev. Philippe Giraud is one of its agents for the purpose of carrying it on and that he determined to earn his first commission by transplanting the Syrian or Armenian colony in Quebec to the Golden West. We may say at once that our morning contemporary, in its eagerness to represent the Government in a false light, makes a pitiful exhibition of its ignorance as well as its malice. It is evidently not aware that the system of paying a commission of so much per head on the bringing of a desirable class of immigrants into this country long antedates the advent to power of the Laurier Government, that it was even honored in Conservative times and that there is nothing immoral or unreasonable about it. Why should any man be expected to give his time, influence and energy, without remuneration of some kind, to the work of inducing immigrants to come and settle in Canada for our own and their benefit? Are the Immigration Commissioners and agents, whom the Canadian Government retains in England, Ireland, France and other European countries, asked to work for nothing and pay their own expenses—just for the pure love of the thing? What the Government aims at is practical results and whether these are best attained by regularly salaried agents or by the payment of a commission is a matter which is always best decided by actual experience as in ordinary business life. For years and years, the Canadian Government has resorted to both systems and why the Laurier Government should be now held up to ridicule for following out this policy surpasses comprehension. But the fact that it is so held up will give the public an idea of the value of the judgments passed on the Government's policy and acts by such papers as the *Chronicle*. As a matter of fact, too, in seeking to injure the Government, our morning contemporary also does a gross and gratuitous injustice to a stranger within our walls. It is not our mission to defend the so-called Rev. Philippe Giraud. We know nothing whatever about him except what appears from the official papers and documents in his possession and from his own story about himself. He may be what he represents himself to be or he may not. It is a matter of complete indifference to us what he is. But we see from the official documents, from the correspondence exchanged between him and the officials of the Department at Ottawa and others, that it is not the commission money he is after, but a grant of homestead land in the North-West upon which to settle a colony of his countrymen. In his applications to the Department, he distinctly declares that he would sooner have the land than the money. Here is the formal application

which he made to Mr. Pedley, the Superintendent of Immigration, on his return to Ottawa after visiting and examining the suitability of the land in the Canadian North-West as a home for his countrymen :—

Ottawa, March 2, 1899.

Dear Sir,—I ask your honor to permit me to take a homestead for myself. And if so, I would like to have homesteads for friends that I wish to settle on land. They are laboring men and good farmers. I prefer to have 10 homesteads to every 100 settlers. I would sooner have the land than the money. If you wish to do it, And oblige,

Yours respectfully,

PHILIPPE GIRAUD.

And here is Mr. Pedley's answer :—

DEPARTMENT OF THE INTERIOR.

Ottawa, March 4, 1899.

Reverend Sir,—I beg leave to acknowledge the receipt of your letter of the second instant, and to say in reply that you and your friends will experience no difficulty in obtaining homestead entries on the payment of a prescribed entry fee. It is not quite clear from your letter whether you wish to act as agent in making homestead entry for your friends before they arrive in Western Canada, but if this is your desire you can obtain the necessary authority for so doing by calling at the office of the Commissioner of Dominion Lands in this Department.

The Department is willing to pay you the usual commission of \$3.00 on every male over 18 years of age, \$2.00 on every female over that age, and \$1.00 each on all others whom you are instrumental in bringing to Canada, provided, of course, that they are agriculturists and propose engaging in farming operations in this country, but it is impossible to meet your wishes as regards making you a land grant for your services in this connection. Before you will be entitled to the commissions above referred to it will be necessary for you to produce your people before Mr. W. F. McCreary, Commissioner of Immigration at Winnipeg. I have the honor to be,

Reverend Sir,

Your obedient servant,

FRANK PEDLEY,

Superintendent of Immigration.

Rev. Philippe Giraud, Ottawa.

As will be seen, Mr. Pedley's reply completely shatters the fabric of the *Chronicle's* cock-and-bull story about this Mr. Giraud being "an agent of the Government, who has determined to earn his first commission by transplanting the settlement of Syrians in Quebec to the Golden West." The Syrians in Quebec have been here for some years and neither Mr. Giraud nor anyone else could impose them upon the Government now as immigrants and demand a commission on their transfer to another part of the Dominion. This is so clear that it need hardly be pointed out. It is therefore a brutal wrong to this stranger, whatever his true character may be, to assert that he is here to try to make his first commission out of these people, and an equal wrong to

the Government to pretend that it is a party to his scheming. That he may cherish the hope of extricating his poor fellow-country people here from their present miserable mode of life is quite possible, and this is, perhaps, partly the true reason for the preference he has expressed for the land instead of the money. If so, it seems to us that he is more deserving of praise than abuse.

ARMENIAN PRIEST WILL SUE A CONTEMPORARY FOR INSINUATING THAT HE WAS AN IMPOSTOR.

Father Giraud, the Armenian priest, who pretends to possess the power of healing, has decided to sue a local contemporary for damages. The paper in question recently insinuated that he was nothing but an impostor. Mr. Davidson, Advocate, of this city, has charge of his case. The plaintiff has given him the name of his Ordinary, and Mr. Davidson has written to him, to get the necessary information. It will take forty-five days to get an answer to the letter.

CHAPTER II.

Memoir edited for Mr. Giraud and addressed to the high ecclesiastical dignitary of whom he may have reason to complain. The inexplicable dealings of which I was the object on your part my lord, appear to me a systematic persecution concerning which I must impart to you with respectful deference which I still feel for you, and the moderation not incompatible with the rights of truth and justice. As nothing happens without the Divine will, I believe that what happens to me at present, has for an object in the unsearchable plans of God a lesson for you and me. May we both learn the lesson. Perhaps you have never thought of the fact that if all power comes from God, it is a trust implying a very serious responsibility devolving on the recipient, and the great influence at your disposal, by an unfathomable determination of His wisdom has been given you for your own trial and that of poor unfortunate people on whom you seem disposed to lay such heavy burdens. For me the trial through which you have made me pass has taught me a lesson of inestimable value. Coming as I do from a country subject to oppression, I expected to enjoy in Canada the double blessing of liberty and fraternity vouchsafed to every one, by its admirable institutions which have developed under the protection of the British flag, protecting as it does, privileges which belong to man's dignity. I was enjoying beforehand the mutual love which would be practised especially among those who like me believe that they are the ministers of the religion which was founded by Him who spoke such comforting words as these: "And ye shall know the truth," "and the truth shall make you free." (John viii, 32.) "If the Son therefore shall make you free, ye shall be free indeed." (John viii, 36.) And by His apostle James: "The perfect law, the law of liberty," "So speak ye, and so do, as they that shall be judged by the law of liberty." (James i, 12; ii, 12.) "St. Luke tells us that Jesus came to preach deliverance to the captives."

(Luke iv, 18.) "St. Paul proclaims the glorious liberty of the children of God." (Romans viii, 21.) "We are told that where the spirit of the Lord is, there is liberty." (2 Cor., iii, 17.) "And recommends to Christians to stand fast in the liberty wherewith Christ hath made them free, and not be entangled again with the yoke of bondage." (Gal. v, 2.) Saying: "Brethren, ye have been called unto liberty." (Jas. v, 13.) "And denouncing the false brethren who came in privily to spy out our liberty which we have in Christ Jesus." (Gal. ii, 4.) Christian, political, civil and patriotic liberty. The enjoyment of that four fold liberty was, it seemed to me, centered at Quebec, the Bishopric being there as a bulwark. There thought I, I would be able to enjoy perfect safety as never before. I expected there to enjoy that blessed liberty in the company of my brethren of the Roman Catholic priesthood. Then I would be able to practice with them also, that mutual love so often praised and positively commanded by Him of whom we boast to be the humble, kind, devoted and disinterested ministers, and who has said in His blessed Gospel: "This is my commandment, That ye love one another, as I have loved you." (Jno. 15, 12.) "If ye love me keep my commandment." (John 14, 15.) "Ye are my friends, if ye do whatsoever I command you." (John 15, 14.) One of the Pharisees, a lawyer, asked him a question, tempting him: Master, which is the great commandment of the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22, 36-40.) "Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5, 43-44) "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous." (I. John 3, 10-12.) "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I. John 3, 14-15.) "Hereby perceive we the love of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (I. John 3: 16-19.) And this is his commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him. And hereby we know that He abideth in us, by the Spirit that He hath given us." (I. John 3: 23-24.) "If a man say, I love God, and hateth his brother,

he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we received from him, That he who loveth God loves his brother also. (I. John 4: 20 21.) Am I, or am I not your brother? I only ask the question.

When I came to Canada, Monseigneur, I was under the impression that under the shadow of the British flag I would live in perfect safety, and could enjoy in company with people of all creeds, the fourfold liberty already referred to, and moreover, as I said, I entertained the hope to exemplify with the brethren of the priesthood, that mutual love taught in the Gospel, which I had good reason to hope was in great favor among them and freely introduced by them among their flocks.

But the events above related and the sad condition of existence to which you have reduced me, together with the friendships you led me to form, and the knowledge and experience I acquired, have strongly shaken the belief which was once deeply rooted in my heart as a Roman Catholic Priest. But now is implanted, instead, a new conviction which leaves no room for doubt, and is according to the texts above quoted, the religion taught by Christ and preached by His true apostles, the religion of love and liberty. The religion professed and practised by my informer from across the sea, and by yourself also, is the religion of oppression and hatred. Indeed, instead of the liberty rendered so desirable, because of the cruel persecutions of all sorts of which I became the victim, I found here another ecclesiastical or religious despotism bringing cunningly to naught all civil liberty, and bearing with crushing weight alike on the magistracy and on the press, subject as they are to the sly arbitrariness of that Episcopacy as is evident according to the well known facts above related. I can hardly appreciate the change of régime, as I find here something like another Turkey, here in a palace called archiepiscopal, and using apparently the same process of strangulation discreetly performed upon people who are disliked, by means of silk threads carefully tightened around the neck of the victims by mutes piously taught to perform the task quietly.

Such were the strange and savage means which you have used against me. It is a lesson which I hope will be profitable to me, and which doubtless the Lord judged fit to give me. And yet I found therein another cause for reflection. Jesus at one time said to his disciples who remained true to him: "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." (Jno. 16, 2.) From what synagogue was I cast out? That question puzzles me, for in Revelation mention is made of the synagogue of Satan, to which decidedly I do not wish to belong. (Revel. 2, 9; 3, 9.) And you, Monseigneur, not only have you cast me out of your synagogue, but when at a critical moment I asked for your blessing as to an ecclesiastical superior, you harshly refused it to me. Did not Christ give to all Christians the formal precept, already quoted: "Bless them who curse you?" I never cursed you, Monseigneur, and God forbid that I should ever do so. But had I done so, you ought to have blessed me, if the Gospel is not as I fear it may be, a dead letter to you. How serious and scandalous, therefore, was your transgression of the divine command!

Poor blind people, leaders of the blind ! You have inhumanly caused me to be thrown out on the street ; then have incited your scribes to reproach me with taking refuge in the barracks of the Salvation Army, hospitably opened to me. More impudence coupled with so much indifference was perhaps never seen. I became acquainted with the Salvation Army only when you had episcopally driven me to its door. But as far as I can judge in the actual *revolution* in my mind caused by your cruelties, there is at least among members of the Salvation Army a sensitiveness and Christian sympathy which is totally lacking with your Grace.

I have asked you whether or not I was your brother. But the question requires no answer. Being a stranger, I was treated by you not as a brother, as you might have done, but rather as an enemy and as though you had never read the Word of God concerning strangers and enemies, and as if you had lived in total ignorance of the Holy Scriptures. I therefore entreat you to read the divine Word, since the circumstances may, in the divine dealings, as I believe and hope, teach a lesson to both of us. You seem to have need of it as much as I do. The reading of it I find, brings peace, life and purity. Please look and see : " And if a stranger sojourn with thee in your land, ye shall not vex him." (Lev. 19, 33.) " He loveth the stranger, in giving him food and raiment." " Love ye therefore the stranger." (Deut. 10; 18-19.) " Thou shalt not pervert the judgment of the stranger, nor of the fatherless. . . . " (Deut. 24 ; 17, 18.) " When thou hast made an end of tithing all the tithes of thine increase, give it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled." (Deut. 26 ; 12.) " Cursed be he that pervert the judgment of the stranger. . . " (Deut. 27 ; 19.) " They slay the widow and the stranger, and murder the fatherless." (Ps. 94 ; 6.)

Then concerning enemies and the manner of dealing with them according to divine compassion : " If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him ; thou shalt surely help with him." (Exod. 23 ; 4, 5.) Finally, even the moral of the Gospel, as told by Christ in a text already quoted, may be here aptly repeated.

" Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy : But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5 ; 43-48.) Monseigneur, can you in the texts referred to, or in any other part of Scripture that you or I profess to revere ; can you show me one word which may be construed as having a shadow of meaning, seeming to authorize your unqualifiable conduct towards, me even had I been, mark you, the enemy of mankind, the imposter, the

false Roman Catholic priest, the monster of iniquity of whom you wished to rid the land of your ancestors; had I been, I say, all your poor scribes have taken me for, and whom you prevent making a recantation of their slanders against me, and who confessed to me that they had told an untruth by episcopal order.

Yes, Monseigneur, even though I had been all that, and that the sly denunciations of the vindictive oriental prelate had been true, and who has alienated from himself a large part of his clergy, who were driven by him towards Protestantism, and who has judged you to be the worthy instrument here of his base spite, which out there he did not dare to ventilate to his heart's content; even though I repeat those denunciations, on receipt of which Mgr. Begin simply said that he had nothing against me, were founded on fact, they belonged exclusively to ecclesiastical discipline, and might if necessary, be the occasion of rebuke or advice kindly given, as a practice which ought to be observed among Christians. But you tried by employing a sort of policeman to arrest and then to bring me before a Court of Justice. That you sought, because of the denunciations of which you could not appreciate the value, to discredit me in public opinion and esteem, and that you should for that purpose, have decreed against me of your own authority, the pain of hunger and the deprivation of shelter, which is virtually the pain of death. Of which you will have now to render an account before Him who tries the hearts and reins of us all.

All of which is respectfully submitted to the consideration of your Grace.

PHILIPPE GIRAUD,
per Interpreter.

CHAPTER III.

A COMEDY.

If you are not received in a city, flee unto another, said Jesus to his disciples,—(St. Matthew, c. 10, v. 11.) It is the thought which occurred to the Rev. Father Giraud. Having heard repeatedly so much said of his Grace, Mgr. Bruchesi, of his remarkable piety, his charity, his goodness, Father Giraud said to himself:—Montreal is the place for me, there I must flee, there at least I will not be persecuted, cursed by my brethren the priests of Rome. So saying he took up his baggage and went to Montreal. At first everything seemed encouraging. The sick were many. All classes of Society made haste to come, and tried to obtain relief of their sufferings. It lasted but little. Mgr. heard of it and wished to stop it, thinking that the time of miracles had ceased, as he had felt the influence of the unbelief of the century. And yet, by a priest of Jesus Christ, has he not read what St. James said: "Is any sick among you? let him call the priest of the church, etc." (Jas. 5: 14-15.) The Bishop sent a spy to watch Father Giraud. It was the Rev. Emile Roy, Vice-Chancellor of the Archbishopric—very well named vice, i.e. vicious, for he has boldly and knowingly spoken untruthfully seven times even under oath....

The latter addressed the following letter to Father Giraud :—

Archbishop's Palace, Montreal, July 24th, 1899.

To M. Philippe Giraud.

Sir,—

Mgr. the Archbishop of Montreal has charged me to request you to come *immediately* to the Archbishop's Palace and bring your papers so as to have them revised. If his Grace is not in, kindly apply to his representative.

Your devoted servant,

EMILE ROY, Ptre.

Assistant Chancellor.

The manner in which this letter was presented to Father Giraud was quite astonishing to him, not having the dignity that prevails in affairs of this kind. One day a man about forty years old came to see Father Giraud saying he was ill and that he had come to solicit prayers for his recovery. He was in a great hurry saying he had to return to the country the same night.

So Father Giraud, confident in this man and in his ardent desire to alleviate him, addressed fervent prayers up to Heaven, hoping the divine grace would intercede. After prayer, the man got up and said to Father Giraud — "I know your treatment is free so I offer you nothing, but here this letter will be your reward," giving him the above written letter, and quickly departed. A very strange way to give a letter from the Archbishop. What do you think of it?

The following day Father Giraud answered the following letter :—

Montreal, July 26th. 1899.

To Mr. E. Roy.

I acknowledge your letter of the 24th. Let me tell you two things: first whether you recognize me as a priest or not. If so why refuse me my titles. If not, what do you want of me. Secondly, you ask me to go and see the Archbishop or his representative in order to revise my papers. I see no reason to do so, as they have been revised by competent authorities.

Your brother in Jesus Christ,

PHILIPPE GIRAUD, Priest.

We easily understand this answer, for, strong motives tended to make Father Giraud do so. The manner in which the letter of the Archbishop had been presented left nothing but vexation; next he was not under the jurisdiction of this Archbishop, for after all he was only passing through Montreal because at that time he did not intend staying in Montreal, and could not lose precious time running to the Archbishop's. Passing his time receiving the sick, and praying to obtain divine grace for right or wrong, Father Giraud did not go to the Archbishop.

Because : firstly, of the strange manner in which the Archbishop's letter had been sent to him ; and secondly, because he had heard the extraordinary treatment accorded foreign priests who went there. He had been told that a certain priest had taken by the throat an alien Abbe who had called for an interview, while another followed by ejecting him with his foot, and another had thrown dirty water in the face of a stranger. A third Abbe said " if I were Monseigneur I would kick his..... Another has the reputation of appropriating the papers of strangers. Such rumors as these destroyed the confidence of Father Giraud who did not wish to be exposed to similar treatment and therefore declined the visit to the episcopal palace. It seemed to Father Giraud by what he had already experienced at the hands of Monseigneur that he was determined to get rid of him at any cost.

The Star published the following article August 3rd :

THAT ARMENIAN PRIEST.

Mr. Giraud Tells Why He Did Not Oall on the Archbishop. Says He Was Too Busily Engaged in Healin^g the Sick.

The Armenian priest, the Rev. Philippe Giraud, who was arrested yesterday on a charge of obtaining money under false pretences, called at the *Star* office this afternoon and showed circulars which he had printed containing endorsements of him from the Archbishop of St. Boniface, the Rev. Joseph Marois, Colonization agent, Quebec ; the Rev. T. Faguy, rector of the Basilica, Quebec, the Bishop of St. Albert, and the Rev. J. C. Arsenault, secretary of the Archbishop of Quebec. The Rev. Mr. Faguy states that he knows that Father Giraud has celebrated Mass in Quebec several times with the permission of the Archbishop.

Asked why he did not obey Archbishop Bruchesi's demand to call at the Archbishop's Palace, Mr. Giraud said that he had not had time to do so. He was healing the sick.

He also professes to be a Divine healer, and produces printed accounts of successes which he has met with in Pennsylvania and in Quebec. He states that he makes no charge whatever for his services, and has received no money under false pretences because he asked for none. He received money for masses, as any priest may do.

Mr. Giraud was born in Palestine, of catholic parents, on January 1st, 1866, and says he was educated and ordained to the priesthood in Palestine.

SPYING.

On the 29th of July two constables (Bilodeau and Laberge), presented themselves as being sick, at Father Giraud's place and asked if

he could not cure them. On the promise that he would try they handed him twenty-five cents, and he gave them a circular, in which he does not claim personal power but attributes it all to divine power and to the faith of the patient. He asked no recompense only accepting what was offered to him. On the first of August Mr. Bilodeau came again saying he was satisfied and proposing to subscribe for six months ; it was understood by the two parties that for two dollars and eighty cents Father Giraud was to say a prayer in his mass for one year and two special masses for the subscribers, on which the constable gave him eighty cents on account thinking this time that he had bagged his man.

Mr. Bilodeau made his deposition, a warrant was issued, and Father Giraud had to appear at the chief's office to be questioned on his calling and religion. Then Captain Charbonneau hastened to say rudely, "write no religion or trade."

On which Father Giraud asked, "what is the trade of your priests." To-day he knows that there is an occupation for the priests, or at least two of them. Abbe E. Roy undertakes to make false depositions and give false testimony, and Curé Filiatreault is going from house to house and by lies obliges boarding houses to send him away, because he says mass without the sacred stones, and because he visits the Protestants. Curés Decary and Strubbe have also from the pulpit not hesitated to lie when speaking of Father Giraud. Pere Saucier also said that the Protestants pray to Satan, and Father Giraud, likewise.

Have they nothing better to do ? A sad occupation truly. Then Captain Charbonneau, whose brutality is well-known, seized Father Giraud and took from him a note book containing the names of witnesses to produce in the case, an article of the journal inserted in pages 13 to 15, and his Bible in which Father Giraud had carefully marked the passage in St. James, in which the Apostle said: "If any be sick among you let him call the priest of the church who will join the sick in prayer and their faith will save them."

FATHER GIRAUD BEFORE JUDGE LAFONTAINE.

From the office of the Chief of Police Father Giraud was conducted before the judge who addressing the accused told him the cause of his arrest :

You are accused of obtaining money on false pretences, to which the accused answered by opening his Bible and reading the above text, adding if I am guilty St. James is to blame ; if you condemn me you must also condemn St. James and all his book ; as for me I believe in it, and at the same time I desire to know who is my accuser and what religion he professes. If he is Mahomedan I want to tell him that Mahomedans pay their Marabout for his prayers. If he is a Jew he must know that the Jews pay their Rabbi for his prayers. If he is a heathen let him learn that a heathen pays his Cahins for their prayers,

if his religion s of MacNicolas Lebrun known in Quebec, his followers pay for their prayers. Also then turning to the judge he said :

Sir, I do not know how you could arrest me. I have my bail. I am in a free country, submitting to a law that I want to respect ; I am here in the interest of my compatriots, having obtained from the Government permission and authority to bring settlers and here are the papers that confirm what I have just said. At this moment he was assailed from all sides with the questions, Why did you not go and see the Archbishop ? Have you the permission of the Archbishop to cure sick people ? He wrote to you, why did you not answer ? Without stopping at the flood of these ridiculous questions Father Giraud said : Your honor, I regret being called before you for accusations of this nature, for if you must arrest those who receive money for masses and call that receiving money on false pretences it will be necessary to arrest all the priests, all the Bishops, all the Archbishops and also the Pope. Then the Judge gave him his Bible and his papers, but kept the notebook with the names of those who had consulted him in the interest of their health, so they sent policemen to their homes to get them to make depositions against Father Giraud, by inquiring what he did to cure them. What does he do to cure was the question ! He prays. Do you understand what he says ? No. Then it is not a prayer ; he is not a priest. Then the Protestants are right in saying not to pray in an unknown language, as they have the habit of doing in the Roman Catholic Church.

THE BRIBED NEWSPAPERS.

On August 2nd, day of the arrest, *La Patrie* published the following article :

A strange personage arrested for collecting certain amounts in the name of religion, claims to be a Syrian priest and a colonising missionary.

Captain Charbonneau took to the Central Police Station, at 11.30 o'clock, this forenoon, a man dressed in a worn-out cassock and bearing all the exterior signs of a missionary. He has a thick beard, which is bushy and badly kept, chestnut colored, with long ebony black hair, curled in cork-screw fashion and remarkably abundant.

His hat is much too small for his skull. An ordinary pointed collar, fixed so as to imitate the clerical neckband with ends piercing out behind his nape, complete his uniform.

Before Magistrate Lafontaine, he gave his name as Philippe Giraud, aged 45 years, born in Syria. He was charged with collecting from a man named Belodeau, the sum of 20 cents on July 29 and 80 cents on August 1st, the latter amount being for masses.

He stated that he was not subordinate to the authority of the Archbishop, to whom he owed no submission. He claims that he says

mass every morning at his domicile of which he refused to give the street number.

On searching his person, a *bible* was found with a copybook containing the names of those that gave him money.

His trial was fixed for Wednesday and he was remanded on personal bail.

The accused says he is authorized by the Government to collect colonization money. He also states that he never solicited a single cent for colonization. As to the other lies he thinks they bear their own refutation.

La Patrie refused to publish a letter containing down right facts because Father Giraud answered that he had no interest to make lies public. He keeps silent as to the articles subsequently published, and only deals with the more serious falsehoods published in *La Presse*.

On the same day, *La Presse* published an article entitled :

IS HE A PRIEST ?

MR BILODEAU HAS HIS DOUBTS AND COMPLAINS TO THE
MAGISTRATE.

The citizens of St. Jean Baptiste ward have complained for a certain time that an individual wearing the ecclesiastical costume and claiming to be a Syrian has gone about the place begging alms.

That man who claims to be a priest of the Catholic Church, pretends to heal all sicknesses and he demands money to offer the holy sacrifice of mass for his patients.

On two different occasions Mr. Pierre Belodeau, living at No. 191 Chausse street, has been the victim of this subterfuge and gave the man 25 cents the first time and 80 cents the second time. This morning, however, he apprised Captain Charbonneau of the way of living adopted by this individual who was arrested a little later and taken before Magistrate Lafontaine.

The prisoner, whose name is Philippe Giraud, and whose domicile is at No. 650 St. Lawrence street, pleaded not guilty, stating that as a priest, he was entitled to say mass, and it was for this object that he collected 25 cents from those who desired to share the graces of the holy sacrifice. After such a declaration, the judge delayed proceedings in order to gather information about the prisoner. He therefore remanded him to Wednesday, as the accused looks perfectly inoffensive ; the Magistrate released him on his word.

Can *La Presse* name a single person of whom Father Giraud has asked charity ? Since when was money paid for masses and considered as alms ? If so, all the priests of the Roman and Greek Churches, even the Pope, are base mendicants ? Let *La Presse* point out a single priest that said mass before being duly paid.

If Constable Belodeau was a victim when he paid for masses, he at least has the consolation not to be alone ; there is a great number of

those victims in the country. All the Roman and Greek Catholics are the victims. Could that be true? It seems to us that *La Presse* displays an ignorance which is as deep as its bad faith. Let us pass over other falsehoods to deal with more serious ones. Au revoir, Mr. Editor, to August 3rd, when you will publish another article hereafter quoted :

KNOWN IN QUEBEC.

THE SYRIAN WHO CLAIMS TO BE A PRIEST AND WAS ARRESTED IN MONTREAL.

We announced yesterday that a man named Philippe Giraud, wearing the clerical costume and claiming to be a Catholic priest, had been arrested on the charge of collecting money under false pretenses. Mr. Giraud, whose trial is fixed for Wednesday morning called to-day on Magistrate Lafontaine. Our representative had an interview with him, and the following is some additional information which is not devoid of all interest.

As we stated, Mr. Giraud is a Syrian by birth. He says that he was ordained a priest in 1888 in his native country. He came to Canada in November 1898, and since then, he exercised the ministry in Quebec and St. Albert. He has only been three weeks in Montreal. Mr. Giraud contends that he received from God the gift of healing as a reward for eight years of apostolical labor and persecutions in Armenia. Besides his interest in the sick, Mr. Giraud is busy with colonization, and, with the assistance of the Federal Government, which promised him some support, he thinks he will establish in the near future a Syrian colony in Manitoba.

This foreign missionary was first a merchant. He thus made a fortune of which he has some remnants that allow him to be independent. Animated with apostolical zeal, he abandoned commerce to join the orders and convert his countrymen. He was in Armenia at the time of the great massacre of Christians.

Mr. Giraud has showed us several certificates from the Archbishop of St. Boniface and Quebec, confirming his sacerdotal standing, and authorizing him to work for the benefit of the souls of the Catholic Arabians.

As to the charge against him, Mr. Giraud says it is false. True he collects certain money from those who give it to him, but those amounts were paid for masses requested from him.

On the other hand, our Quebec correspondent wires us :

Quebec, Aug. 8.—This cassocked Syrian who claims to cure all diseases and whose arrest was announced yesterday by *La Presse* in Montreal, is well-known in the police circles of the Ancient Capital. His name is Philippe Giraud and not Girard. He appeared within our walls on last March, and having called on the Archbishop as soon as he arrived, he said a Low Mass in St. Ann's Chapel, in the Basilica.

Later, the Archepiscopal authorities were informed that Giraud was an impostor and they had him arrested. Giraud was released on condition that he leave the city. Instead of that, he challenged the authorities for a few weeks and threatened to prosecute those he characterized as his detractors. He then went to the Salvation Army Barracks.

In reply to this article, read the following letter that Father Giraud wrote to your Quebec correspondent.

Montreal, October 12, 1899.

MONSEIGNEUR MAROIS,

When I passed through Quebec last Spring, you persecuted, disgraced and calumniated me as much as you could. You were bold enough to lie publicly about me and to say that I was not a Catholic priest. It is abominable. You, the so-called representative of the Christ, have taken the part of Satan.

But in a trial under the support of Monseigneur Bruchesi, Abbe Roy (who followed his footsteps) lied to the Criminal Court at least seven times in succession, when under oath, on the charge brought against me. I proved that I am a Catholic priest and thus destroyed the thick veil of iniquity, injustice and falsehood that covered his face. It is now my turn to ask a retraction of the lies published on my account.

If you refuse, it will be my painful duty to denounce you publicly as the most shameful liar and calumniator that was ever seen in Canada. I give you till the first of next November to act. If in the meantime nothing has appeared in the newspapers I will deal with you. You shall see that there is justice for all under the flag of Great Britain.

Your brother in Our Lord Jesus Christ.

PHILIPPE GIRAUD,

Catholic Priest.

On August 5th, *La Presse* published a 3rd article entitled : Syrian Giraud,

GIRAUD THE SYRIAN WAS FORBIDDEN TO SAY MASS
IN QUEBEC.

DENOUNCED IN OTTAWA.

Our information with regard to the so-called Syrian priest named Giraud, who was lately taken before Magistrate Lafontaine, together with the letters received about his reputation, are certainly not of such a nature as to have the prisoner's conduct approval. A clergyman from Ottawa gives certain details that will clearly help justice as to the conduct of this Syrian.

On the other hand, our Quebec correspondent wires as follows :—

Your correspondent is again informed at the office of the Archbishop's secretary that the so-called Syrian priest, Philippe Giraud, arrested in Montreal is an impostor. The confidence letters he secured from the ecclesiastical authorities were obtained on false pretences. Giraud was forbidden to say mass within the limits of the Archdiocese.

Before showing the falsity of the article, we insert the following letter addressed to your ecclesiastical correspondent, who from the pulpit of truth, had dared to utter the most odious falsehoods :

FATHER JACQUES,

Superior of the Church of
St. John, Ottawa.

When I passed through Ottawa last winter, you publicly scandalized and persecuted me from your pulpit, you had the audacity to lie, and particularly towards myself, you even went so far as to say, that I was not a Catholic priest. This is abominable, you who are supposed to be Christ's representative filling the role of Satan.

Again during a criminal suit taken against me, by the consent of Monseigneur Bruchesi, Mr. Abbe Emile Roy who was following in your footsteps, swore falsely against me no less than seven times when giving his evidence at the Court of Assizes, notwithstanding which, I proved clearly that I was a Catholic priest, and further that I understood the meaning and signification of the words you had used against me at Ottawa "that in Ottawa they are bad Protestants, and in Quebec good Catholics."

In consequence I have torn off from you the mask of injustice and iniquity which hid you from the public gaze.

It is now my turn to ask you to retract publicly the falsehoods that you have been guilty of, in respect to myself, should you refuse, it will be my disagreeable duty to denounce you publicly as a liar and calumniator, the most shameful that Canada has ever seen or known.

I shall give you until the 1st November to comply with my request, and if nothing appears in the papers in the nature of a retraction, by that date, it will be left to myself, to proceed according as circumstances may dictate.

Under the glorious flag of Great Britain you will find that there is justice for all.

Your brother in Christ,

PHILIPPE GIRAUD,

Catholic Priest.

Montreal, 21st Oct., 1899.

Impostor ? It is a big word. How can *La Presse*, which had cognizance and published Father Giraud's papers, honestly publish such an insult ? Is it not true that the ecclesiastical authorities of Quebec and Montreal allowed Father Giraud to say mass on the strength of papers and recommendations from his Syrian superiors ?

How can you characterize it as false pretences? Mgr. Bruchesi, Mgr. Marois and Canon Racicot are not children. They saw the papers and acted accordingly. Moreover, it is a principle of faith that Rome does not deceive and cannot err.

"False pretences" is a word employed in seminaries, like the word "impostor" and "colera, coleri," and "beaucoup mouille."

Wednesday, August 8th, appearance and remanding for 8 days.

On Wednesday, the 16th, at the prisoner's request, the case is adjourned to the Criminal Court.

On Wednesday, the 16th, investigation, when Abbe Roy assistant Chancellor, constables Bilodeau and Laberge appeared, *La Presse* reports the trial as follows:

A HARD QUESTION.

Did Phillipe Giraud commit an offence in receiving pay for masses which could not be said by him, having been forbidden to do so by the ecclesiastical authorities?

The preliminary investigation in the Phillipe Giraud case, the pretended priest, accused of having obtained money under false pretences, was begun this morning in the Police Court.

Mr. Leet, advocate, defended the accused. The first witness examined was the Abbe Emile Roy, the Bishop's vice chancellor, who declared that the accused was not authorized to celebrate mass within the diocese. All priests must have a special authorization from the Bishop to celebrate mass, and orientals arriving in this country must be furnished with a certificate signed by the Prefect of the Propaganda at Rome. The accused possessed no such certificate. Mr. Roy added that by instruction from Bishop Bruchesi he had written twice to the accused—the 24th July, and the 2nd August, forbidding him from celebrating mass.

Replying to Mr. Leet the witness said that he did not know if the accused had celebrated mass since the reception of the last letter.

The next witness, Constable Bilodeau, said that the on 29th July he went to the residence of the accused, number 650 St. Lawrence St. He introduced himself by stating that he was suffering and desired to be relieved. The accused told him that to obtain the result he would have to pay him the sum of \$2.00 for the masses to be celebrated. The witness gave him 25 cents on one occasion, and afterwards 80 cents. The accused called himself a Catholic Priest and wore the ecclesiastical costume.

Cross-examined the witness said that a great number of complaints had been made by individuals against the accused. He had gone to the house of the pretender for the purpose of ascertaining the truth of these complaints.

Captain Charbonneau said that it was he who arrested the prisoner. He was present in court when the accused stated that he was not under the control of the Bishop and that he was at liberty to act as he pleased.

Constable Laberge corroborated this evidence. He declared that

he had made one visit upon the accused, the 29th July, and ascertained the facts reported by Constable Bilodeau.

Miss Mary Early declared that the accused resided at her house two months ago. He called himself a priest and celebrated mass in his room, but there was no altar there. She was never present at such masses.

The accused had a chalice, but Miss Early never saw a missal; Giraud made use of a toilet bureau for celebrating mass. He never had any servant to assist him.

Mrs. Early, the mother of the preceding witness corroborated this evidence. She did not know if the accused was a priest, but he had been introduced as such by a Mrs. Coté. The accused celebrated mass every morning. The witness was never present, but she heard the accused praying every morning for an hour and a half.

Constable Bilodeau was again called to give a description of the room occupied by the accused; there were two large arm chairs, three chairs, a small bureau and three frames on the wall containing the pictures of actresses. There were no sacred images. When the witness presented himself at the house of the accused, the latter blessed a little olive oil; he was using the end of a candle and a little black book. There was a large book on the table, but the witness could not say if there was a missal.

Proof being closed, Mr. Leet asked for an acquittal pure and simple, resting upon the fact that there could not have been any money obtained under false pretenses, inasmuch as the complainant was anxious to let the prisoner have the money.

Magistrate Lafontaine took the case under advisement.

Difficult question? Yes, very difficult when the structure of salvation is made to rest on the celebration of a ceremony. When efficacy depends on the presence of an object. But let the press be quiet. Nothing is lacking to the efficacy of the sacrifice offered by the accused.

The chalice, the missal, the crucifix, the four candlesticks, the tapers, the candles, the wafers, the wine, the bottle for the wine, the bottle for the water, the basin for washing them and to wash the fingers, the images of the Saviour and of the Virgin, the stole, the incensor, and the golden spoon for the communion, the paten, the book of the prophets, the book of anthems, the purificatory for the paten, the purificatory for the chalice, two calimates, an alb, a petershyle, two sleeves, a girdle, a palmier, the seal for the wafers, the sacred stone (let Mr. Filiatrault come and see it) the fountain and the Holy water, the epistle, even the staff.

If the press doubts it, come and see to be convinced of the presence of all these interesting objects, useful and indispensable. As to the presence of the pictures of actresses, Constable Bilodeau manifests bad faith, for with a little attention he might have seen that the pictures in question were simply pictures of the inmates of the house in which the Father lived, persons known for their devotion, purity and works of charity. It is surprising that the Constable not knowing how to dis-

tinguish the difference between the pictures of actresses with indecent costume and such humble women devoted to the Lord's service. It would not be surprising if in another deposition he should confound the picture of Ste Philomene with that of Sarah Bernhard. Then, does constable Bilodeau think that images of saints are necessary in divine worship? All the Theologians of the East and West are agreed that images are not a necessity in saying mass, but may be used as ornaments.

As to candles, constable Bilodeau seems to imagine that their length is indispensable to worship. Mr. Bilodeau refers also to a little book with a black cover. Is there a particular color which might awaken him to religious devotion? A detail which we should have mentioned above is the narrowness shewn by the police in the service of a mixed population—Catholic, Protestant, Hebrew, and those of indifferent religious views, whose interests they are paid to serve.

High Constable Bissonette objected that the advocate of the accused being a Protestant could not know the laws which govern the relations between bishop and priests. The High Constable forgets, no doubt, that every citizen or accused is entitled by the civil law to trial or protection, and a lawyer who is not influenced by ecclesiastical laws is perhaps more independant than any other to take defence of an accused in the position of Father Giraud. It is fair to say, however, that it is to a Catholic advocate that Father Giraud owes a good part of his defence.

A RIDICULOUS LAWSUIT.

POST SCRIPTUM BY A WITNESS WHO TELLS WHAT HE SAW
AND HEARD.

On August 23rd, 1899, I made haste to reach the Court House in Montreal, with one of my friends so as to see the proceeding in a suit against the Rev. Father P. Giraud, a Syrian priest, falsly accused of receiving money under false pretenses for cures by saying masses, the instigator of the suit being his bishop, but was such a lawsuit meant for the spiritual good of that stern son of Syria? My friend remarked to me, that "if Mr. Giraud gave the proceeds of his masses to his bishop, the latter would doubtless never try to prevent him saying mass." I thought the remark was a good one.

Well, we expected to see trial conducted regularly, but alas! to our great surprise, we were the witnesses of a shameful comedy, for any serious and intelligent man could see from the first that there was a vile conspiracy against the accused, Father Giraud. The latter fortunately for himself and his case, had, in the person of Mr. S. P. Leet, a good advocate, who showed in few words the innocence of his reverend client and the falsity of the accusations brought against him.

Judge Lafontaine had not the appearance of occupying himself very much about it, as he saw in advance, I think, that they wanted to

take advantage of the accused. He went in and out during the time the trial was going on as if there had been nothing, even without giving much attention to it.

I immediately saw that the accusers and their lawyer had a troubled air in perceiving that things were taking such an unexpected course. But the accused and his advocate were calm and at ease, they seemed confident of their case, as would any man would feel with an honest heart beating in his breast. But as much cannot be said of the first witness with his effeminate features, approaching the table to give his evidence with a visage as pale as a ghost, a real wild ghost. Did he swear falsely? I don't know. But so some one said at the time.

Moreover his contracted features shewed clearly his implacable hatred against the accused, which was pitiable for a smart man like Mr. Emile Roy. He made a bad impression upon me, like one who can not satisfy his anger and vindictiveness. It could be seen that he was trying to repress himself, but his pale features betrayed him.

The scene was confused beyond belief of eyes or ears, for the accuser whom I will not name because he is not worth mentioning, appeared more to be the Judge in this hideous comedy, speaking and introducing his witnesses instructing his advocate and even seeming to direct the trial and the Judge by his thoughts, in a word the whole thing was a veritable farce on the cause of justice ; but for a Roman Catholic Bishop of the Province of Quebec everything is good, the end justifies the means.

Fortunately the advocate of the accused knew how to bring the case to a good end, perfectly justifying his honorable client the Rev. Father Giraud, the Syrian Priest,

A WITNESS.

SETH P. LEET, B.C.L.,
Advocate, Barrister, &c.

MECHANICS' INSTITUTE BUILDING,
204 St. James Street,
Telephone Main 616

MONTREAL, QUE, 31st. August, 1899.

REV. P. GIRAUD,
City,

Dear Sir,—The Magistrate has decided to commit you for trial before the Court of Queen's Bench, and you will have to appear before the Magistrate to-morrow morning and give bail for your appearance before the Court of Queen's Bench or you will have to go to jail till your trial comes on.

The amount of bail will not likely be more than \$100.00 for each surety (there must be two.)

Please be at my office to-morrow at 9.45 a.m. with your bondsmen.

Yours truly,

SETH P. LEET.

On receiving the above letter, Father Giraud was embarrassed and anxious, but had the good fortune to find a Protestant pastor, who

deposited the \$200.00 required as bail, presenting the singular spectacle of an heretic becoming bondsman for a Roman Catholic priest, who was falsely accused by his own brethren. It is for the reader to judge who follows most closely the Saviour's footsteps, the heretic or the clergy of the Roman Catholic Church.

PHILIPPE GIRAUD

Must stand his trial at the Assizes.

One Philippe Giraud, the pretended Syrian Priest, accused of having obtained a certain sum of money under false pretences was condemned yesterday to stand his trial at the Criminal Assizes. Consequently he must renew his bail bond, and he will appear on Tuesday before Judge Desnoyers for summary trial or for a trial by jury.

ANOTHER FALSEHOOD.—Which then is the judge who condemned Father Giraud to stand his trial before the Criminal Assizes? Is it not true that it was at the request of the accused who by his advocate elected to be tried not by the justice sometimes highly influenced, but by his peers? On the one hand *La Presse* states the accused is condemned to stand his trial before the Criminal Assizes, on the other hand he must appear before Judge Desnoyers to choose between a summary judgment or a trial before a jury.

The poor Press has decidedly lost its head, for if Father Giraud is condemned to stand his trial in the criminal Court he is too late to make a choice.

The accused appeared on the 7th September, but the witnesses to the charge were conspicuous by their absence.

On the 8th Father Giraud appeared. The clerk of the Court addressing the accused said to him: "You say you are not guilty?" "I do not say so." "What do you say then?" "I say that I am a priest accused of having accepted money for masses. Well that which I have done before I will do again till the end of my days." "We do not ask you that, are you guilty or not guilty?" "I have said that it is my profession to say masses and receiving fees for them and that I will continue always to exercise my ministry."

The case was adjourned till the following day, but a little scene took place which threatened to become tragical. The bondsman was absent. They were about to conduct the accused to prison, who cried out, "What?" "Well, they replied, your bondsman is absent." Fortunately, he found two Assyrian compatriots in the audience, who very generously offered their bond.

We read in the Press of Saturday, the 9th September, 1899:

His Honor Judge Ouimet ascended the bench at ten o'clock this morning. The clerk of the Crown at once called Phillip Giraud to the

Bar, and after the forming of the jury the Crown Advocate, Mr. O. Desmarais, explained the nature of the offence. Giraud who says that he was ordained a priest in Syria is accused of having obtained a certain sum of money under false pretences.

The trial will be rather long, and it is probable that the verdict will not be rendered before this evening.

This article placed in a column having as title "The Death Penalty," was so placed as to be quite concealed. The *Presse* was unwilling to put anything before the eyes of the public concerning Rev. Father Giraud. This journal undoubtedly believing that the verdict would be favorable to the accused did not wait for it to be rendered, for the *Presse* was sure of an honorable acquittal. We thus see the bad faith which overrules all affairs of this kind in the Bishop's organ.

So that these few lines placed at the end of a sensational article, without title of any sort, shows very well how the *Presse* understands disguising the judgments which do not suit it. We will not argue this point any further, for every person of an independent spirit can judge their method of action as well as we can. We will simply add that if the *Presse* was a journal worthy the dignity of the name it would render justice to all entitled to it and would retract its opinions when a true verdict revealed its errors.

From *The Witness*, of August 3rd, 1899 :

There are some things in the story told by Mr. Giraud, the Syrian priest, who has been arrested by the ecclesiastical authorities under charge of collecting money under false pretences, which are beyond belief. Mr. Justice Chauveau in Quebec, the judge, after examination, bade him leave the country, and when he asked why, said, "Because Mgr Marois is not willing that you should remain." Such a decree or such advice, with such a reason attached, could not possibly drop from a British bench.

From *The Witness* of September 11th, 1899 :

COURT OF QUEEN'S BENCH.

THE SYRIAN PRIEST ACQUITTED OF FALSE PRETENCES.

Crown dropped the Case because of Insufficient Evidence.

In the Court of Queen's Bench, on Saturday morning, there was a very large number of spectators, to hear the interesting case of Philippe Giraud, the priest, accused of obtaining money under false pretences. It was alleged the accused said mass and took money for so doing, he not being properly ordained priest of the Catholic order.

Messrs. S. P. Leet and C. A. Wilson, conducted the defence, while Mr. Desmarais prosecuted on behalf of the Crown. Mr. Justice Ouimet presided, and the jury selected was a mixed one.

Constable Bilodeau was the first witness. He testified that on the instructions of Capt. Charbonneau, he went to the house where accused was staying, on St. Lawrence street, and introduced himself as one who wished to be cured. Giraud said he could cure him through prayer. Witness also desired masses to be said, but was told that he would have to pay for these. He gave accused at that time 25 cents, and in all, at various times \$1.05.

Abbé Roy, assistant chancellor to Archbishop Bruchesi, was the next witness. He declared a priest from a foreign country saying mass always showed his papers, and proved that he was the man spoken of in the papers, and if he was an Oriental priest he must have a paper from the Propaganda of Rome declaring him to be a priest. The accused was asked to go and see Archbishop Bruchesi at the Palace by a letter written by the Archbishop himself, but no answer was received. The letter was produced in court. The accused did not call, nor answer another letter dated Aug. 12. The Archbishop then wrote Philippe Giraud, forbidding him to say mass. When asked whether mass was just as good when said by a priest who had been forbidden to do so, as it is when said by a priest in good standing, the witness answered that intrinsically it was, but the merits would be diminished in the case of the priest who was forbidden to say mass.

During his examination by the counsel for the defence the witness saw the prisoner for the first time, in the Police Court.

Mr. Leet—"Did Giraud receive the first letter?"

Witness—"The letter was handed to captain Charbonneau to deliver."

Mr. Leet—"Can you say that the prisoner was not a priest in good standing?"

Witness—"I cannot say; but his refusal to go and see the Archbishop is inexplicable if the accused is really a priest."

Continuing, Abbé Roy said that a document which was then produced, showed that the accused was permitted to celebrate eight masses. It was dated Nov. 18, 1898, and signed by Archbishop Bruchesi, and the same document permitting Giraud to say three masses, was endorsed by Mgr. Marois, of Quebec. He (witness) recognized the signature of Archbishop Bruchesi, but not that of Mgr. Marois. The former signature did not bear the seal of the Archbishop, but the witness admitted that this was not necessary.

A document from a Syrian Patriarch, dated Dec. 28, 1890, was next produced and translated into French to the court. It proved that Philippe Giraud was a priest of the Catholic Apostolic Roman Church, and was allowed to go to Europe to receive treatment of the Vichy Water Springs, which the priests recommended as he was not in the best of health, and the bishops and priests of Europe were requested to allow him to say mass in their churches.

Mr. Leet—"Where did the accused celebrate mass during the eight days allowed?"

Witness—"I cannot say."

Mr. Wilson—"Are all masses paid for?"

Witness—"Not all, but the word 'pay' is improper. I do not like it. Here is a man who offers money to a priest and asks him to say mass; but we should not say he paid for mass, although the public use the expression. A priest cannot receive money for saying mass if unauthorized to say mass. A strange priest must make himself known, but if he is known to the priest of Notre-Dame Church, for instance, and the priest of that church allows him to say mass, he can receive money for his mass from the faithful who may have asked him to say mass. If the Notre-Dame priest wants to pay the stranger for saying the masses he has the power to do so."

Mr. Wilson—"Did the prisoner receive the power to take money during the eight days he was allowed to say mass?"

Witness—"I do not know."

Mr. Wilson—"Would that permit have been given if the man had not been a priest in good standing?"

Witness—"No."

Mr. Wilson—"Is a priest a priest for ever?"

Witness—"Yes."

M. Wilson—"When suspended can a priest say mass?"

Witness—"He may, but the merits of the mass are not the same."

Mr. Desmarais, the Crown prosecutor, then interrupted the proceedings by stating to the court that the Crown was not in a position to make a case, owing to insufficient evidence, and asked the jury to return a verdict of not guilty.

Judge Ouimet then addressed the jury in a similar strain and Giraud was discharged.

On the 11th of September, *La Presse* published the following:—

PHILIPPE GIRAUD CLEARED.

"Philippe Giraud, the so-called Syrian priest, charged with having unlawfully obtained a certain sum of money, was tried Saturday by the Court. M. O. Desmarais represented the Crown, and Mr. Leet defended the accused.

The jury after having heard the proof rendered a verdict of not guilty, the accused was immediately released."

And the paper which states the acquittal continues to speak of Father Giraud as a false priest.

A letter was addressed to *La Presse* to be published, but it was met with a refusal. The Editor answered to Father Giraud: "We are obliged to satisfy the clergy, and that is the reason why we refuse to publish your letter." The letter was as follows.

To the director of *La Presse* :

In your paper you have published on my account, several articles filled with a great many errors.

First ; September 9th of the present year, you say that Judge Ouimet stayed on his seat while the Attorney General made a long discourse on the nature of my crime, and that the proceedings would certainly not be finished before evening. Now, you know perfectly well that I was cleared on that very day by the Court.

The next Monday, in spite of your knowing my acquittal, the Court having recognised the validity of my titles, your paper continues to dare accuse me as a false priest. Before you said Philippe Giraud, the false priest was sentenced to be tried by the Criminal Court. Tell the good public of Montreal who is the judge, who sentenced me so. It is my very self who asked by my barrister to have the favour to let into the archives of the Court of Montreal a keepsake of the tyrannical spirit of certain high personages and of the unenlightened zeal of some civil employees who willingly lend a helping hand to shameful spite. Concerning those articles that you said were grounded upon information of your correspondents of Quebec and Ottawa, I resolved to publish a tract whose cost will be only ten cents. In that tract I shall uncover all the duplicity of those various accusations, that they may reach their author instead of the victim that they aimed at. Every one wishing to have that tract, should make his subscription now to Father Giraud, where I continue as before to attend to patients.

I finish by telling you what I told Judge Ouimet at the Court ; that I am a Catholic priest, that my duties even reach so far as the confirmation ; and know that I am disposed as before to receive fees for Mass in spite of the opposition from those who desire to have the monopoly of it.

PHILIPPE GIRAUD,

Catholic Priest.

From *The Witness* of Sept. 12th, 1899 :—

Law and Ecclesiastical Authority.

It is against the spirit of our institutions to make use of the civil or criminal courts, especially the latter, to enforce ecclesiastical authority or ecclesiastical rules. Of course, whoever is a member of any voluntary organization is bound by law to fulfil the contract implied in his relationship with it by obeying all its regulations. If any member of such a society, or the society itself as a body corporate, is injured by his failure to do so, he or it has civil recourse against him at law. The internal regulations of such a society have not, however, the force of law. To disobey them is not a crime against the state, and they cannot be enforced in the criminal courts. Ecclesiastical bodies are simply voluntary organizations before the law. It would constitute a peril to

the state if any successful attempt should be made to enforce ecclesiastical mandates and rules by means of the secular arm. Churches have their own methods of dealing with their recalcitrant members, which, in so far as they are not contrary to law and exercised within the terms of the implied contract between them and their members, the law recognizes and upholds them in. The principal conflict we have known between British law and church discipline is that dealt with by the law which pronounces the use of ecclesiastical terrors to influence the votes of the electors to be undue influence, and therefore a criminal interference with that freedom which is essential to the very existence of self-governing countries. In the Roman Catholic Church, which is almost exclusively aimed at by this law, there exists in the minds of the laity a well-established limit to the Church's authority. This limit is found at that line which in their view separates the things of the kingdom of heaven from those of secular life. This distinction, though not admitted by the Church, is everywhere insisted on by the laity, and was a well-understood part of the Gallican system as planted in Canada.

The prosecution of a Syrian priest, just concluded, the bottom purpose of which seems to have been to prevent him exercising priestly functions in Montreal without the authority of the archbishop, was not carried into the courts in that shape, but took the form of criminal proceedings for obtaining money under false pretences, a charge which proved so hollow that it should never have had the countenance of the crown. The Church would have been well within its legal rights had it warned the faithful that the person in question had not the approval of the archbishop, and that they were forbidden to apply to him for the consolations of religion. If, after that, people chose to accept his ministrations, they could be treated by the Church as disobedient and disorderly. So far as the law is concerned they might be held to have thereby sacrificed some of their rights and standing in the Roman Catholic Church; but they would be protected by the law in following the teacher of their choice, whether he was a Maronite, a Mormon or a Buddhist. And any man who does not break the law is free to exercise whatever mysteries and teach whatever doctrines may seem to him good, and take money in connection with the same, whether he be orthodox or heterodox, or even if he call his god a joss.

On September 15th *La Petite Revue* published an article entitled the "Black Sheep," that you will find on page 48.

On September 16th the *Aurore* published what follows:

THE REV. FATHER GIRAUD.

A strange incident took place last Saturday at the Court: it was the acquittal of a foreign priest accused at the instigation of Archbishop Bruchesi. Here are the facts as they happened. First, let us say a few words about the accused.

Rev. Philippe Giraud is a descendant of one of those French families that in their religious enthusiasm went formerly to the conquest of the Holy Land and settled in Syria, which explains the French form of his name. But concerning his birth, education, general appearance and language, Giraud is really a Syrian; he is from the Province of Aleppo.

Ordained deacon by his Ordinary in 1885, and priest on 15th Aug., 1888, he is the only survivor of a numerous family who escaped the slaughter of the Armenians by the Turks. He travelled all over Europe for his health, was decorated by Pope Leo. XIII. to whom the Patriarch of Antioch is subordinate. In 1898 he was sent to America and to Canada especially in order to prepare the way for the immigration of some thousands of his fellow-countrymen. He already had visited the N. W. Territories, and the government of Ottawa had made him acceptable propositions, when the clergy advised him to address himself to the Government of Quebec, pretending that at Ottawa he would be connected with bad Protestants while at Quebec he would be connected with good Catholics.

* * *

His first experiences were satisfactory. He received from Mgr. Marois permission to celebrate mass. But it appears that the Catholicism of the East, more evangelical, did not please the clergy of Quebec. The perfume of the religious life of the Syrian Catholicism hurt them, so that they did their utmost to compel him to leave the city. In order to escape from those low persecutions he came to take refuge in Montreal, where he obtained a new authorization to celebrate mass. He had been enjoying that privilege for a few days, when he was summoned to the Archbishop's Palace in order to get his papers examined.

Because of the experiences he had at Quebec and fearing the influence of the ecclesiastical authorities, he decided to have nothing to do with them.

* * *

Now Father Giraud pretends to have received the gift of healing by faith and prayer. This concurrence promising to be very serious for the good St. Anne, drew the attention of their Lordships of the Episcopal Palace.

Consequently, some constables inspired from high places repaired to Father Giraud's seeking to be cured of false sickness, and in a few days Giraud was arrested and charged with obtaining money under false pretexts, and appeared before the Criminal Court.

We were witness of this scene on Saturday, Sept. 9th. Judge Ouimet was on the bench, Father Giraud on the bench of criminals. The witnesses: Constable Bilodeau declared under oath to have paid Father Giraud in two payments, \$1.05 for prayers and masses promised. The second witness was Abbé Roy, assistant chancellor of Archbishop Bruchesi, who declares under oath that to the best of his knowledge, the accused was not a priest enjoying all the privileges of his profession.

Confronted with the permits of their Lordships Marois and

Bruchesi, he confessed to the fact that Mr. Giraud had celebrated the mass with the episcopal authorization, but that the said authorization being revoked, the masses of the accused could not have the same merit. The Abbé was in a visible perplexity feeling himself in contradiction with the teaching of his church. He appeared exceedingly out of countenance when the barrister reminded him of the well-known canon of his church: "Tu es sacerdos in æternum."

The conclusion was clear. According to the customs of the Church, Rev. Giraud is entitled to receive money for prayers and masses as well as every other Catholic priest. Consequently, the judge did not hesitate any longer; upon the declaration of the barrister of the Crown that he had no other proofs to furnish, told the jurymen that their duty was very clear and that they had only to pronounce the acquittal of the accused.

Such is the little comedy that has just been played at the court. Here it is allowed to laugh at it. But abroad, but in Syria, what will people say when they will hear such news, that their deputy had to appear twice and unjustly before a court of justice in Canada?

Let the bishops continue their policy of religious oppression and civil pressure; such is however the impression that in Canada the sun shines for the devout catholics alone, and bearers of confession tickets. It is easy to see what must be the impression abroad. Not satisfied with having put out of our lines the best of our French population, they disgust the foreigners who think to come among us.

Mr. Giraud appears to us to be a very honest man, with a tinge of mysticism, and acknowledging the absolute authority of the scriptures.

D.

The perplexity of Rev. Roy that this paper speaks of is very natural. There were many reasons to explain it, but let us mention only one. Rev. Roy called under oath, was feeble enough to lie seven times successively:

1st. Declaring that he did not know if Father Giraud were priest or not; yet he knew that he was in possession of many papers establishing his identity, having invited him to call on him, not in order to examine his papers, but to examine them anew.

2nd. That every oriental priest ought to be provided with papers from Rome

Yet on his arrival, Bishop Bruchesi did not ask him for papers coming from Rome.

3rd. That he had no papers from Rome. Not only does Father Giraud possess the necessary papers required, but he was awarded by Leo XIII a decoration bearing these words: *Pro ecclesia et pontifice*.

4th. That he never entered the Archbishop's palace. Yet Father Giraud possesses papers bearing the signatures of Archbishop Paul Bruchesi and Racicot, Vic.-General. How could he obtain those signatures without going to the Archbishop's palace?

5th. Handing to Mr. Roy a paper signed by the Archbishop, and asking him if he knew that signature; he answered he did, but that it

was not bearing the Archiepiscopal seal. What is more respected, the seal or the signature? A seal can be robbed but not a signature.

6th. That the mass said without the permit of the bishop has not the same value nor the same merit; yet every Catholic believes that in the mass Christ is sacrificer and sacrificed, the priest being but the servant of the Sacrificator.

7th. That the priest is not accustomed to receive fees for his masses; yet the priest of Notre-Dame gives something to the officiating priest. Tell me then if not only in all Canada, but also in the United States, France, Italy, Germany and in all the world, Armenia and Syria excepted, you can find just one priest saying mass gratuitously?

Mr. Wilson, one of the barristers of the defendant, asked Mr. Roy if the consecration be valid or not?

The Abbe blushed, and the Judge seeing the perplexity of the witness said to the jurymen: It is enough, gentlemen, you have only to pronounce the accused not-guilty.

Now, *La Presse* which had followed the proceedings carefully, put alluring headings to every article against Father Giraud, but contented itself to state the acquittal in the body of an article which had nothing to do with Father Giraud.

That is the way *La Presse* makes amends for its faults.

Montreal, Sept. 12, 1899.

MGR. A. LANGEVIN,

St. Boniface.

My Lord,—I have the honor to present you with my thanks and all my gratitude for all your goodness. Surely you are not ignorant of the atrocious persecution exerted against me by the ecclesiastical authorities of the Province of Quebec. You have learned the whole story by the papers.

I have intended to write to Mgr. Marois in order to engage him to call upon you, hoping that by staying a few weeks with you his eyes would be open, and that he would see how his conduct towards me has been odious.

But having pondered the matter I said to myself: If after having spent so many years with some personages like the late Cardinal Taschereau and Mgr. Begin, he has not acquired the virtue nor the spirit of charity which must distinguish the true Christian and particularly the Catholic priest, I concluded that even a pilgrimage to His Holiness the Pope, would not be profitable to him. Nevertheless, knowing that his Grace the Archbishop of Montreal thought prudent to leave, and hearing from the papers that he is with you, where he had to retire to avoid the shame of being witness even at home of his failure in the courts, I hope that you will not fail in your duty as Christian bishop, in warning charitably your colleague to use a little more discretion in the future, especially towards the unhappy foreigners in search of rest under the protection of the British flag.

The papal delegate would perhaps be obliged to settle that unhappy affair.

It is clear that on entering upon that campaign against me he had forgotten that condemnation in Deuteronomy : "Cursed be he that perverteth the judgment, of the stranger, etc., etc. Amen."

(Signed)

Your humble servant,

PHILIPPE GIRAUD,

Miss. Priest.

(*Les Debats*, July 1st.)

Father Giraud, the Armenian missionary, who begins to be known to the public because of his contests in the Courts of Justice, which control his right of "curing sickness without medicines," has just issued a pamphlet the preface of which ends as follows :

"It is in the interest of the sacred rights of my God, yet more than to defend my own, that I utter in public the cry of the oppressed, being certain that it will be echoed in the consciences of the righteous and in the well-disposed hearts."

Mr. Giraud says, indeed, he is the most miserable of all the servants of God, but contrarily he pretends he has received from Heaven the gift of healing, as a reward of eight years of labour and persecution in his country. He is strong with his supernatural prerogatives, he circulates the following card, while awaiting his clients :

REV. PHILIPPE GIRAUD,

Catholic Missionary,

HEALS ALL DISEASES, WITHOUT REMEDIES.

Consultation free.

MONTREAL.

 Address your letters to REV. GIRAUD.

(Montreal, poste restante.)

Office hours : from 8 to 9 A. M.; 7 to 8 P. M.

Mr. Giraud paid us a visit and gave us an idea of his prescience by assuring us, in the very near future, of triumph of the *Debats* over all the newspapers in Canada, because our paper alone has the spirit of truth and justice.

I would be willing to have a strong heart for not being affected by the fate of my dear fellow countrymen.

From *The Star*, June 28th, 1900, and in *Le Journal* :—

SOME SAY "MIRACLE!"

Rev. Father Giraud's System of attempting cures by means of Prayer

THE CASE OF ARTHUR PLANTE

Boy down with Tuberculosis said to have profited by Priest's Ministrations

The Reverend Father Giraud, who, according to a document received by Mr. H. C. St. Pierre, the well known lawyer, from His Holiness, Peter IV, Patriarch of Antioch, Alexandria, Jerusalem and the entire Orient, is a full fledged priest of the Greek Catholic Church, and was ordained as such by Monseigneur Cyrille, Archbishop of Aleppo, in 1888, continues attempting to work miraculous cures by means of prayers.

As will be remembered, the Father was falsely accused some time ago, and he was honourably acquitted. After that he commenced a suit for \$5,000 against the city of Montreal for false arrest.

SOME HAVE FAITH.

A number of people believe in the efficacy of the Father's prayers, and amongst them is Mrs. Plante, of 51 Leroux street.

Mrs. Plante has a little boy named Arthur, about thirteen years old, but looking very small for his age. He has been very ill for years, and Mrs. Plante is firmly convinced, that the prayers of the Father have helped him along fast on the road towards recovery, and that, moreover, his prayers helped her to recover from a severe illness.

This is the story Mrs. Plante tells.

"My boy has been ill for years. Some years ago, he fell down the stairs at St. Joseph School, and as the result, a number of large abscesses formed themselves on his hips and legs, and so serious were they that we were certain that the poor boy was going to die. We went to see several doctors, and they told us that he never would be able to walk again, and that it was very unlikely that the abscesses would ever heal up entirely.

"First I took him to Ste. Anne de Beaupre and after that visit, he managed to crawl around a little. Since then, I have been praying for him to St. Anthony, and I have anointed his abscesses with an ointment in which, when I prepare it, I put a charm of St. Anthony. This has helped him somewhat but since Father Giraud came, and prayed over him, he has been progressing fast, and the wounds are fast healing. He can get around now with crutches, although one leg is still shorter than the other, but I have great hopes now, that he will soon be able to walk on both legs.

PROGRESS LATELY RETARDED.

"Unfortunately something has happened to retard his progress, and the Father is not doing him as much good now as he was for a while..."

"He is a good priest, he has done Arthur a great deal of good with his prayers. Of course I am not sure who to especially thank for allowing Arthur to walk again, Ste. Anne or St. Anthony, or Father Giraud, but he certainly has done him a lot of good."

The abscesses from which little Arthur suffers have, as he says, not by any means been healed as yet, but he himself thinks the Father has done him a great deal of good.

Doctor D'Aoust said that if his leg should straighten out and he would be able to walk on both legs equally well, that would be a miracle."

A CURIOUS VISIT.

Some days ago Father Giraud was greatly astonished by a visit. "Astonished" is indeed the right word, for this visitor who seemed to be as well educated as he was well dressed, was an entire stranger to him. He manifested so much curiosity in look and manner that he seemed ready to sift the good father with questions. And that is just what he proceeded to do. Scarcely was he in presence of the priest when he began thus :

—Sir, are you in truth the Rev Father Giraud?

—Alas! yes, replied the priest; that is exactly who I am. But can I render you any service?

—Well, no, and yet in several ways you can, replied the unknown.

—What do you mean?

—Well, sir, if you will excuse my frankness—

—Certainly, interposed Father Giraud. Speak on whatever you like, and so far as my conscience permits, I will reply.

Then are you in very truth a priest—Catholic, Apostolic and Roman?

The priest seemed to have expected that question, for he took from among the journals scattered about his office a number of the *Aurore*, a religious paper, and handed it to his questioner, pointing with his finger to a short article which the unknown read with much eagerness. The article (dated June 14,) was in these terms.

"CANADA.—The Rev. Father Giraud, accused of going about under false colors by the secretary of the Montreal Archbishopric, who had declared under oath that the Rev. Father Giraud was not canonically ordained, has just received, through his counsel, a letter dated and stamped at Cairo, written on official paper, emanating from His Beatitude, the Patriarch of Antioch, Alexandria and Jerusalem and the whole East, and signed Pierre IV., patriarch of Antioch, Alexandria and Jerusalem, etc., attesting that the Rev. Father Giraud was ordained

priest by Monseigneur Cyrille, Archbishop of Aleppo, on the 15th of August, 1888, given under the seal and sign manual of the patriarchate on the 22nd of March, 1900.

This rebuke, says the article, arrives just at the moment when everything is being hazarded to prevent the publication of a small treatise in which the Rev. Father Giraud exposes the persecutions of which he has been the victim on the part of the clergy of Quebec and Montreal."

What do you think of that? asked Father Giraud, as the unknown finished reading.

I think, Father, that you are a true priest, but I am still at a loss to know how and why they came to arrest you.

It is all quite simple. I was arrested, dragged to the prisoners' dock and arraigned before the judges on the denunciation of Abbé Roy, vice-chancellor of the Arch-Diocese of Montreal, who did not hesitate in presence of the Court to make seven false statements in succession. But you will ask, what pretext did he employ to have you arrested in that fashion? A pretext as simple as it was cowardly. They accused me in short of having received from the faithful money to which I had no right. But as the truth is sure to come to light sooner or later, the mis-statements of Abbé Roy did not fail to fall upon his own head, to the disgrace of the clergy, and for lack of proof or rather for lack of other inventions of the priests of the Arch Diocese, the Honorable Judge Ouimet had to set me at liberty.

I am glad to see, rejoined the unknown, that you got out of the scrape so creditably. But I have a few more questions to ask, if I am not boring you.

Proceed, sir.

Is it true that you have received from heaven the gift of healing, and that you are daily effecting cures by means of your prayers.

Yes, sir, affirmed the priest; nor should that surprise you. Did not Jesus Christ give to his Apostles, along with the power of remitting sins, that of curing diseases? Yes; Jesus Christ gave his disciples the gift of miracles, and we find St. Peter not long after curing the lepers and those stricken of palsy on the steps of the Temple. Still more, we see the Apostle restoring to his weeping mother the son of whom death had robbed her, by imploring God to raise him from the dead. Now, we too are disciples, apostles of Christ, and as such, we have received from the apostles of old the gift of healing. The glory, as you know, belongs to Him who is the source of life and health. Finally, it is my frank belief that for this cause I was arrested.

Yet, why should so much of all enter the soul of the devout? For my own part I know not; but if such be really the case, let us repeat the sublime words of the Victim of Calvary: Father, forgive them, for (perhaps) they know not what they do.

You will see by the following certificates and five hundred others that I have in my possession, that they were wrong so far as I was concerned.

GOOD NEWS FOR THE AFFLICTED.

From *La Presse*, Tuesday, October 24th, 1899, 9th page:

Out of gratitude for the miraculous cure of my child by the Rev. Father Giraud, I consider it my duty to place my house at his disposal. I will, therefore, receive every sick person or any other who may desire to subscribe to his pamphlet, the object of which is to expose the false accusations that were brought against him.

J. D. A. LAMIRAND,

22 St. Eugene, Mile-End.

From *La Presse*, of Thursday, December 21st, 1899, 6th page:

I certify that Father Giraud has cured me of inflammatory rheumatism, from which I was a sufferer for twelve years.

MME. BEAUSOLEIL,

841 St. Andre.

—But, Monsieur l'Abbé, again asked the unknown, how does it happen that you have not thought of clearing yourself, and publicly exposing the persecutions of which you have been and still are the object.

—At first, said the priest, I intended, at the request of my friends to prepare a booklet in which should be set forth the principal details of the persecutions of which I have been the object here in Canada, but the printer, who had doubtless been influenced in some way, refused all at once to go on with the work.

—What is the nature of the persecutions to which the clergy have subjected you?

—Some of them have gone so far as to utter calumnies and lies from the very pulpit. For instance, they said that I was not a priest. This was perhaps by way of purifying their consciences before saying mass, for they sacrificed me with their falsehoods before sacrificing our Saviour.

—And how did you answer those calumnies?

—I wrote the following letter to the authors of them:—

Montreal, March 6, 1900.

Monsieur Abbé Lecary, Parish Priest, St. Henry.

On Sunday last, the 6th inst., you persecuted, traduced and calumniated me. You pushed your audacity so far as to say from the pulpit that I was no priest. It is abominable. You, who call yourself the representative of Christ, have filled the role of Satan. Consequently I demand retraction of the falsehoods that you have uttered regarding me. If you do not retract, it will be my painful duty to denounce you in public and in private as the most shameless liar and

calumniator that Canada has ever seen, and I give you until Sunday next to retract.

I wish to make it plain that under the British flag there is justice for all.

I remain your brother in Jesus Christ,

PHILIPPE GIRAUD,

Roman Catholic Priest.

—Is that all that you had to suffer from the Catholic clergy of our city?

—Oh! no, sir. They have tried to prevent people coming to see me to be cured, saying that they would refuse absolution to any one who should be guilty of so criminal an offence. The ignorant have allowed themselves to be deceived by such words; but a gentleman whose curé had threatened to refuse him absolution if he persisted in being treated by me, having read up his theology and consulted priests of the other parishes found that the crime was no greater to be cured by a Chinaman, a Turk, a Frenchman or a Syrian priest, than it was to be cured by a Canadian priest. He went again to confession and told his curé squarely that he would continue to have me treat him, and that if he refused him absolution, so much the worse. He would have to do without it. The confessor thereupon gave in and resolved to impart absolution. This was confided to me by one of my patients whose good faith I could not doubt. The inference is only too sadly obvious.

LETTER FROM A PATIENT.

Reverend Father,—

It is with pain that I declare to you that I went to confession on Saturday, February 3rd, of this year 1900, and, no doubt in order to convince himself of the genuineness of my confession, my confessor asked me if I was better and who was my physician. When I told him that I was better and that the Rev. Father Giraud had attended me, he threatened to refuse me absolution if I persisted in having myself cared for by that wicked man. It was not till I had promised not to return to you again that he gave me absolution. I will add that my father and mother and other relatives have blamed this conduct of the confessor; and my father has left off going to confess to him, although he is a member of the congregation of which Mr. Dubuc has charge.

And in February of this year I have signed,

ARTHUR PLANTE.

I have therefore taken the following proceedings:

LETTER TO MGR. BRUCHESI.

Monseigneur,—

I have considered it my duty to communicate to your Grace the following declaration of Mr. Arthur Plante, in order that you may adopt means to put a stop to this odious and tyrannical persecution on the part even of those who, by calling and position are bound to preach the gospel of charity. I am not aware that by any dogma of the church, resort to a Jew or even an atheist for medical treatment should deprive a penitent of absolution. I may add that the Rev. Mr. Decarie, curé of St. Henri, has so far forgotten himself as to decry and calumniate me from the very pulpit. O tempora! O mores!

I remain, Monseigneur, yours in Jesus Christ.

PHILIPPE GIRAUD.

Archbishop's Palace, Montreal, March 26, 1900.

Mr. Philippe Giraud,
327 Roy St., Montreal.

Sir,

His Grace the Archbishop of Montreal desires me to acknowledge the receipt of your letter of the 24th of this month. His Grace wishes you to come and see him without fail to-morrow morning at 10 o'clock.

Your servant,

EMILE ROY,

Priest Chancellor.

LETTER TO RÉV. ABBE ROY, CHANCELLOR.

Montreal, March 28th, 1900.

Sir,

In acknowledging the receipt of your letter, I would recall to you the words of Jesus Christ, and the letter that I addressed to you on the 26th of July, 1899, in which I explained that in every letter addressed to me I insist on my title as a priest. I must inform you, therefore, that I cannot go where they ignore my rank as a priest.

Your brother in Jesus Christ,

PHILIPPE GIRAUD,

Catholic and Apostolic Priest.

—And will all these incidents be printed in your brochure, Father Giraud?

No! my dear sir. My printer, who is a great man, absolutely

refuses to print anything for me. Even the following article which appeared in *La Petite Revue*, of the 15th September, 1899 :

THE BLACK SHEEP.

They are not loved, those unlucky black sheep. The head of the flock, the ram, receives them with thrusts of his horns and the horns of rams are curved, just like the Bishop's crozier. Well, a black sheep has turned up in the seraphic flock of our shepherds. This sheep, the Abbé Giraud, is just now without prebend, and has no other prestige than the sixth sacrament which, it seems, does not legitimize him in the eyes of our Canadian Seminaries as their charming offspring. The Abbé Giraud came to Canada, probably beguiled by the reputation for absolute submission to their priests which their citizens enjoy all over the world. So far as the faithful laity is concerned, he was not deceived. Scarcely had he been settled amongst us than he found a modest following, just large enough to provide him with the means of support during lent, but to pass through that holy season without too much rich food or gastric disturbance. He asked nothing from anyone beyond twenty-five poor souls for saying a mass, which was surely fair, reasonable and discreet. No person dreamed of interfering with this poor priest ; his presence did not offend our selfishness, but it hurt, it seems, the charitable susceptibilities of those who claim a monopoly of that virtue.

The Abbé Giraud's immunity did not last long. He passed from his cathedral (a poor enough lodging) to a prison where perhaps he found more comfort. His case came before Judge Ouimet last Saturday. What was his crime ? Usurpation of the office of priest, etc. The accused produced an authorization from the See of Quebec granting him the right of saying mass three days ; another from the Archbishop of Montreal, signed Paul Bruchési, authorizing him to discharge the sacred duties of his profession during eight days ; then a later letter, from the same to the same, interdicting him from saying mass. The Abbé Giraud was, besides, furnished with certificates from the Patriarch of Alexandria and the Archbishop of Paris. He exhibited also the brevet of a knight of a Papal order of knighthood.

In the face of those documents, the Court did not consider it necessary to go on with the hearing of the case. If Abbé Giraud had been authorized to say mass for eight days, it is because he is a priest, and when one is a priest, it is for a long time. Now, it is not only the right of a priest to say mass, it is also his duty, and, unless Abbé Giraud obtains a berth in the corporation, we do not see how he can practice his profession without having his services paid for, as he is as poor as Job.

The poor Syrian was honorably acquitted, and he can now lawfully say as many masses as he has occasion for. Only in his place, we would give up the half of his receipts to the Archbishopric. That would be prudent if he wants quietness. Although they do not like black sheep to be too frisky, they do not disdain to fleece them.

I see by this article that they do not spare your reputation at Montreal. But, perhaps, your printer was afraid of libels, something that might turn to his detriment. That may be; I showed him that in my pamphlet, more than two learned advocates had found no libel, nothing worthy of censure, nothing in fine that could cause injury to either him or me. No, nothing of that kind. It is enough that there is the influence of one whose maledictions he fears perhaps. We can only wait until he returns to better sentiments.

Lately he did not hesitate to cut off three lines, of page 10, which appeared in *La Patrie* of the 11th of April, and in *Le Soleil* of Quebec, on the 12th.

Indeed, and without your permission?

Entirely.

"But in that case could you not prosecute him as in the case of one who steals something from his neighbor."

"I am not sure—perhaps."

"But why should he deprive the article of its three lines?"

"No doubt he saw in his flask that they should be removed."

"Will you tell me what those three lines are?"

"Here they are:

"On the other hand, the Abbé Giraud asserts that he got Gilbert out of a serious scrape. According to Abbé Giraud, Gilbert was on the point of having serious difficulties with the Federal authorities, when he, (Abbé G.) successfully intervened on his behalf with the Honorable Mr. Patterson."

The Hon. Mr. Patterson is alive, and any one who likes can see him, added the priest.

Therefore he is neither more nor less than a janissary butcher, that printer. Tell us his name that we may make a drama of it, which we shall sell at ten cents so that everybody having a copy of the drama may have free admittance into the hall where we shall put it on the stage. Is not that a good plan, Father?

It is certainly original, said the priest with a smile.

And who are the strongest of your persecutors.

The chief of my persecutors are, first Mgr. Marois, Apostolic prothonotary, domestic prelate, etc.

It was of him that the editor of *L'Evenement* declared before witnesses: We spoke falsely by his orders; he is our superior and we have to obey him.

Secondly, The Venerable Pere Jacques and M. l'Abbe Decarries, who from the high *chaire de la Vérité* have said so many untruths.

Thirdly, M. Roy, Chancellor of the Arch diocese of Montreal.

Have you thanked them?

Here is the letter that I addressed to them:

To Monseigneur Marois,—Seeing that this pamphlet is about to appear, and that you are the two principal heroes of the play, I thought it my duty to apprise you, that if you desire it you can procure a copy, as the number is limited to 2000 subscribers.

You will without doubt be happy to learn that the said pamphlet is dedicated to His Holiness Leo XIII, who will not fail to regret extremely that he did not select you as bishop of Three Rivers, when he learns of the good qualities(?) with which his apostolic prothonotary is endowed—a candidate for a place that you have not at all coveted.

Your confrere in Christ,

PHILIPPE GIRAUD,

Catholic Priest.

Have you spoken in public since these persecutions on the part of the clergy that you have to suffer?

Yes, my friend, I have spoken six times and here, in almost the words of its delivery, is one of my sermons:

A SERMON

Delivered at Montreal on Sunday, September 22, 1899, after the acquittal of Father Giraud from false arrest.

Subject: What is a Christian?

My Dear Brethren,—

I am sure for several reasons that it is great boldness on my part to address you. In the first place I am a criminal. Some days ago I appeared at the bar of the Criminal Court. Evil chose several unclean organs to attack me more fiercely than the others. I have been falsely accused by the venerable Abbé Emile Roy who, under oath had the weakness to contradict himself seven times in succession. Nevertheless, I was honorably acquitted.

But I will tell you some other things that will be more interesting to you. I have read, in the "History of the Saints," that one of the disciples of St. Athanasius, after having studied thirty years with that holy man, all the virtues possible, asked one day for a holiday, and prayed God that the first person whom he should meet might teach him a virtue with which he was not acquainted. On reaching the city, the first person he met was a woman. How to characterize her before such a congregation as this I do not know, but Constable Bilodeau would describe her as at least an actress to use no stronger term. On seeing that woman our holy man was very much surprised. "How is this," he said, "have I lived for thirty years with St. Athanasius and must a wicked woman after all teach me a virtue?" With that thought in his mind he began to contemplate the woman with astonishment. The woman also seemed to be astonished. When they drew near to each other, the woman broke silence by asking: Why do you look at me? The holy man answered, And why do you look at me? I have a right to do so, she replied. The woman was taken out of the man. She may regard her origin in him, while man, having been taken out of the earth must regard the earth as I regard the man.

When our saint heard the woman's answer, he understood that Divine wisdom might make use of many means to teach virtue to mankind, and thus reflecting he continued his way.

Therefore, my dear brethren, although I have been dragged before the courts, you must not find fault with me if I attempt to explain to you what a Christian is and what he ought to be above all other things.

In the second place, when I left my native country, I did not understand a single word of your beautiful language. Therefore I am somewhat at a loss how to preach to you in a language that I am sure to misuse in many ways. I hope, however, that you will pardon my ignorance and pass over my grammatical blunders.

In the third place, we must speak of your good Pastor who has asked me to address you on the subject already announced,

What is a Christian? Ever since I received the invitation, I have been making inquiries, neither sleeping nor eating, worrying my brain to find a true explanation of so grave a matter. In despair of finding anything proper to say to you, I went to a friend and consulted him as to what I should do. I promised, and a promise is with me a sacred thing. Here I am, I said, mute, without a word of preparation before an audience so select, so learned. My friend advised me to go and consult the libraries of McGill and Laval Universities and the Seminary, and regularly for several days I visited those institutions. This morning I returned to my friend and told him that I had learned nothing at those institutions of learning; that I was just as wise as when I went and no wiser. And now, I concluded, I have to appear before these people who perhaps expect great things from me.

Then my friend said that I must go back to the Universities and the Seminary, and take up a regular course of theology, studying the Fathers of the Church, following up the development of Christianity from age to age, and to so digest all my reading that I should be able to lay it all clearly before my hearers. That is what you must do, he said. That is the way in which Mgr. Marois, *Evêque Manqué of Three Rivers*, learned how to be able to influence the honorable Bench.

Equally severe must have been the course of study through which M. l'Abbé Roy, who waits on Mgr. Bruchesi passed. For they both went through courses of theology, however poor a use they have made of their knowledge. Thus spoke my friend, impressing upon me the necessity of studying theology like those two learned doctors of the Church, Messieurs Marois and Roy, if I would prepare myself worthily to address you.

I took my leave without a word, but I thought all the more, and now my friends, I am still asking myself what I shall say to you in reply to this question. What is a Christian? After a whole fortnight I am no nearer to the right answer. Perhaps it would be better to choose some one else instead of me, though I would not like to make the selection myself lest I should choose someone more ignorant than myself, and then we should both be in a dilemma. Still, lest you should have a false opinion of me, I will, with your permission, relate to you a little story of my life.

You have heard, through the newspapers, of the great misfortunes that have overtaken the Christians in the East and of the horrible persecutions undergone by the Catholics of Armenia at the hands of the Turks. Half a million of men, women and children were ruthlessly massacred and the bodies lay in the streets for several days without any one to bury them. By God's favour, I was of the number of those who escaped from those dreadful butchers. I fled for refuge to Marseilles in France. From Marseilles I made my way to Paris, where I made the acquaintance of a person named Dubois. This gentleman told me that if I would forget all my miseries and troubles, the best thing I could do was to come to Canada, to the Province of Quebec. There, he said, the Government would grant a portion of land to any one who wished to settle as a colonist in the prairies of the North-West. You can become an agent and thus render services to your compatriots and also to the Government. There you will find a terrestrial Paradise. Not only are the priests and the bishops holy souls but the very thoroughfares, the streets and lanes, the avenues, parks and boulevards, are covered with the names of saints. After reflection, I resolved to ask those to whom I owe submission for leave to visit this beautiful country. Having written, I awaited an answer. But whilst I was waiting, I was advised to spend some time in the Bibliothèque Nationale of Paris. Having obtained permission to take some books, I selected one entitled, "Mahomet and his Successors." I glanced through the book vaguely, but when I reached Homar, at every passage relating to that great man, I asked myself: What is a Christian?

Among the stories relating to him there was one that enabled me to see into Homar's heart, and as it roused my imagination to a pretty high pitch, I am going to relate it to you. One day Homar heard that a poor family in the city had fallen into the depths of misery. He disguised himself, took a bag of flour and went to ask hospitality from that family. As hospitality is a general law among the Arabs, the woman of the house, on admitting him, having expressed pleasure to do him that service, added that he must eat not what he liked but what he could find. Having taken a seat, he said to the woman: Well, give me what food you have. Have a little patience. And she went to soothe her children who were crying for bread. Mamma, cried those poor children, when will the food be cooked? All morning you have promised us some and still you have given us none.

When Homar heard these cries he arose and said to the woman: Madam, let me see what is in that pot. And going into the kitchen he was surprised to find flint stones cooking in the boiling water. My sister, what are you doing, said Homar? Well, she said with a sigh, we were once rich but now we are the poorest of the poor, and, as for what is in the pot, those stones cooking there prevent my poor children from crying because they think it is something to eat. Thus we await death, I with courage, my poor children with less suffering.

But, my sister, Homar rejoined, why do you not go and tell your story to Homar. He would help you, I do not doubt, for they say that he pities the unfortunate.

How could I dare to speak to Homar, said the woman with a sob, a

man so great, whose position is so high, who, one might say, represents God himself.

My sister, do not distress yourself: I am Homar. Take this bag of flour and make bread for your children, and when this is finished, come to me and I will give you as much as you need.

You may say that this story, found in many books, is true or untrue; but I will tell you another story which is true. I witnessed the incident myself and of the truth of what I tell you there is no doubt.

The city in which I was vicar-general and curé, named Kiliss, was like other places, the scene of many massacres. Among the chief members of the council of that city, there were two men, one of whom was a Turk called Mokliss Effendi, and the other, an Armenian named Jaklas. These men, elected annually, represent respectively, the Turkish and Armenian elements. They had been enemies for a long time, and each of them did what he could to annoy the other. If one found it cold, the other complained of the great heat and caused the windows to be opened. If something were needed, each of them strove to obtain it before the other. It was through mere "ugliness" that they acted thus; but none the less they were irreconcilable enemies.

Then came the dreadful period of the massacres. The Christians fell thick as flies in the streets. It was a race to see who should get at them first. It was a glory to kill as many as possible. What then was the spiritual condition of those two men—one of whom thought it was his duty to kill the other. What did Mokliss Effendi do in the very height of the massacre? He invited his enemy to his house, hid him there for eighteen days, he fed him; he rescued him from certain death; and, at the end of that time, he gave him a horse, with an attendant to escort him, and he was thus able to find safety in the city of Aleppo.

What, then, is a Christian?

I will tell you another story. Having remained in Paris until my answer arrived, I set out for Canada and arrived in Montreal on the 16th of November, 1898. Although I was still under the impression that the very streets bore the names of saints, the first thing that I did was to pay a visit to Col. Hughes, chief of police, to the Hon. Judge Lafontaine and the clerk of the Peace Mr. Sicotte. I asked them for information. I am, said I, ignorant of the law of the country. Is it your custom to do here as they do in countries where there are not good Christians? They all three answered me: We are the most charming people in the world, the best in the world. We inhabit a free country, and if any one questions you, all you have to reply is: I am Father Giraud.

You will understand, my dear brethren what joy, what happiness I felt on receiving this assurance. I saw justice with her hands extended over the heads of all, and, O mirage! I saw in fancy the seats of the lawyers in her temple overgrown with moss and ivy. Then I went and presented myself at the palace of Archbishop Bruchesi, who examined my papers and gave me a signed permission to say mass, and I left bearing his Apostolic benediction.

Some days afterwards I went to Quebec. Mgr. Marois forced Judge Chauveau of whom mention is already made, and *L'Evenement*

made false statements, but had the courage to say that it had done so by order of Mgr. Marois. But, the support of Mgr. Bruchesi, M. l'Abbe Roy, swore before the Court the statements already made known to you.

He wished to have me arrested but the good God sent me a Protestant Minister who deposited bail to a considerable amount so that I might have my liberty provisionally.

What, then, is a Christian? My dear brethren, we read in the Acts of the Apostles, 11th chapter and 26th verse ;

The disciples of Jesus Christ were first called Christians at Antioch.

What, then, is a Christian? As we have seen, a Christian is a disciple of Christ. But how is one to know the disciples of Jesus Christ?

Jesus Christ has told us himself in St. John XIII, 34 and 35. If you love one another you will be known as my disciples. Of the persons concerning whom I told you some stories, it is for you to say who is the most Christian—The Turk of Kiliss, or Mgr. Marois, the Protestant Minister, or Abbe Roy. On this point I can leave it to your intelligence to decide.

(*La Presse*, 25 October, 1899.)

ACTION FOR DAMAGES.

The Rev. M. Philippe Giraud, Syrian priest, who was brought by one of our police constables, M. Bilodeau, before the Court of Queen's Bench, on the charge of having obtained from him money under false pretences and who was honorably acquitted, has begun an action for damages against the said constable and against the city of Montreal to the amount of \$5000.

M. Giraud complains that M. Bilodeau, the defendant, caused him to be arrested without cause or reason and has done him injury to the extent that he claims.

M. Giraud pleads that Bilodeau's prosecution had the effect of preventing the realization of the project which he had formed of bringing his compatriots to Canada, inasmuch as the scandal caused thereby destroyed their confidence in M. Giraud who had previously represented their interests.

From *The Daily Herald*, March 17, 1900 :

PRIEST HEALS BY FAITH.

ARMENIAN CLERGYMAN HOLDS DAILY SERVICES AND IS VISITED
BY MANY AFFLICTED PERSONS.

The Rev. Philippe Giraud, a Catholic Armenian priest, who has been in this Province for some time, is now in Montreal and is attracting considerable attention by reason of his ability to heal the afflicted. His quarters at present are at 327 Roy Street, where he holds a morning

service each day at eight o'clock, making no charge to persons who go to him for aid. He is said to have performed some miraculous cures, rheumatics and others having visited him and, it is claimed, with satisfactory results.

Father Giraud's credentials assert him to be an earnest missionary, with power to exercise the functions of the sacred ministry amongst Roman Catholics of the Armenian or other Oriental and Greek rites. It is also said he has written authority to say Mass, from all Bishops of Canada.

From *The Daily Witness*, May 30, 1900 :

WAS ORDAINED A PRIEST.

The Rev. Father Giraud, the Syrian priest who last September was acquitted of a charge of receiving money for masses under false pretences, has just received, through his attorney, a letter, stamped and dated from Cairo, attesting that "the Rev. P. Giraud was duly ordained a priest by Mgr. Cyrille, Archbishop of Aleppo, on Aug. 15, 1888." The letter is written on official paper, and duly signed and sealed: "† Pierre IV., Patriarch of Antioch, Alexandria, Jerusalem, and the Orient."

(*La Patrie*, 31 May, 1900.)

FATHER GIRAUD.

M. H. C. Saint Pierre, Q. C., of this city, has received from his Beatitude Pierre IV., patriarch of Antioch, Alexandria, Jerusalem and the whole Orient, an official document attesting that the Rev. Father Giraud, a Syrian priest, who was arrested last autumn on the charge of obtaining money under false pretences, and who was afterwards honorably acquitted, was ordained priest by Mgr. Cyrille, Archbishop of Aleppo, on the 15th of August, 1888. This document bears the official seal of the patriarchate.

La Presse published the following article on the 12th of June, having delayed twelve days because the article in question was favorable to Father Giraud.

(*La Presse*, 15th June, 1900.)

ABBE GIRAUD.

HE PERSISTS IN HIS PROSECUTION AGAINST THE CITY.

The Rev. Abbé Giraud, formerly accused before a jury of having obtained money under false pretences, was cleared of that charge. Not

long after, he took action against the City of Montreal and Policeman Bilodeau his accuser, claiming damages to the amount of \$5,000.

The city, having produced a defence, asked permission to have a *commission rogatoire* issued. But the delays having for one reason or another expired, the city was obliged to renew its demand which it did this morning.

Judge Mathieu took the question *en délibéré*.

La Presse, 21st June, 1900.

ABBE GIRAUD, vs. THE CITY.

Judge Mathieu refused the additional delay for which the City of Montreal had asked to make report of a *commission rogatoire*, which it had obtained license to issue, for the examination of witnesses throughout the Province of Quebec and as far as the North-West Territories, in connection with its defence in the action brought against it by Mr. Philippe Giraud, Syrian Priest.

His Honor said that he could not agree to the request of the city because the latter has never caused the commission to be issued and because the delays could not be extended for a thing that had no existence.

Just one more question, Father, how do you and Mr. Mercier get on?

Ah! my friend, here, in this certificate, you will find striking proof of it:

OPEN LETTER.

I have great happiness in informing the public that since Abbé Giraud has been good enough to make his abode with us, blessings have attended me on every hand. I feel that it is my duty to make this statement, for my business, my health—everything goes on marvellously, and I firmly believe that all this is due to the prayers of the good Father. It is a real pleasure to me to make this declaration to persons of my acquaintance.

Besides, I have been the eye-witness of a hundred cures, and it will perhaps interest suffering humanity to know that Abbé Giraud can cure by his prayers.

Your obedient servant,

C. MERCIER.

From *The Ottawa Evening Journal*, Aug. 16, 1900:

A HEALER IN THE CITY

ABBE GIRAUD OF MONTREAL IS HERE

He says he cures by prayer and laying on of hands. Powers date from Armenian massacres.

Rev. Philippe Giraud, a Syrian priest, who claims to possess the power of healing by prayer, and laying on of hands, is in the city.

He has lived in Canada a couple of years, chiefly in Montreal.

His name figured, prominently in Montreal papers especially in regard to a criminal prosecution for alleged receipt of money under false pretences. The charge was based on his accepting 25 cents for saying a mass, the action, it is said, involving the authenticity of his claims to the priesthood.

He was acquitted of the charge and he is now suing Montreal for \$5,000 damages in connection with the case.

Mr. Giraud arrived in Ottawa last week and says he came to help a friend, who was sick. He does not intend to remain long.

He is prepared to exercise his healing powers for all who may call on him at 111 Clarence street. He says that he can cure every disease if they are not from birth or from consequence of sins, and if people go to him with confidence and faith. He does not ask for money, but accepts what is given to him.

Abbe Giraud says his healing powers date from his escape from the Armenian massacre.

His escape, he says, was miraculous, a Christian-hating Turk being the instrument through which his life was saved. He says that after the massacre he was much worried, and one day while celebrating mass, a woman and a child appeared before him and the woman asked him to cure her of a pain. He said he could not and the child said: "Do not be afraid, I will help you." Both then disappeared. The next day the woman again appeared and asked him to cure her. He passed his hand over her face and she said: "You have cured me and you will cure many more." She disappeared and he asked a church attendant who she was. He was told no one had been near.

Abbe Giraud came to Canada for the purpose of establishing a colony of Syrian farm laborers in Manitoba. His plans in that connection stand over until his action against Montreal is concluded.

He claims to be a Roman Catholic. He is apparently not on the best of terms with the Canadian Catholic clergy, though he has printed slips, purporting to contain copies of certificates from headquarters of various dioceses, including that of Ottawa, as to his position in the church.

He addressed French congregation in the city last Sunday. He is apparently not inclined to attach much importance to differences of sect. He says the great test is: "Are you a Christian?" He says he celebrates mass every day; he also claims

he possesses the power to confirm and all other powers of a bishop except that of ordination. Wherever he is, there is his chapel. He considers he has been persecuted in Montreal and carries around considerable literature dealing with the actions against him there, newspaper comments, references to cures, etc.

Abbe Giraud dresses in the long black gown and the wide brimmed hat of a priest. He has curly black hair, rather long, and a medium length brown beard. The effect of the beard and hair is to give him in a general way a resemblance to the commonly accepted picture of Christ. Spoken to in regard to this, he said he knew he looked like Christ; people often told him so. He said there was nothing artificial about the training of his hair and beard; it was purely natural growth.

Abbe Giraud says that he was made a priest August 15th, 1888, and that he was familiar with the Holy Bible at the age of nine. He says that he was formerly a merchant, and was for a certain time possessor of a little fortune. But, feeling that his way was in evangelization, he renounced his career and became a missionary.

He is a strange man; he seems to have gift of languages as well as that of healing. He speaks with ease six different languages; English, French, German, Armenian, Turkish and Arabian, which is his mother tongue. He says that his name, which is of French origin, dates from the Crusaders.

Montreal, October 1st, 1900.

TO ARCHBISHOP OF BRUCHESI,

My Lord :—

The daily press of Montreal gives an account of a pastoral letter which you have addressed to the priests of your diocese, I have not seen the original, but judging from the account given of it by the newspapers, you forbid the members of your flock to assist me in any way whatever, and they have so well understood your thought and intentions that the Roman Catholic bakers refuse now to sell me any bread. These faithful are so obedient to you that though they are quite willing to feed their dogs, they refuse to sell a loaf of bread to a stranger, forgetting, like your Lordship, their duty to strangers. The great God who sees you and me recommends to you not to oppress the stranger who sojourns in your country. Lev. xix, 33. Moreover, He recommends to you to give to such bread and clothes. Deut. x.

Not content to imperil my existence, you denounce me as an impos-

This is a hard word, my Lord.

I have however never been guilty of falsehood to you. I am neither perjurer nor a deceiver like a certain satellite who gravitates around you.

I have always kept myself within the legitimate and narrow bounds of my ministry, and when your Lordship has refused to render me justice the civil court before which you have summoned me has proved to be more impartial than you and has acquitted me honorably to the

great confusion of those who have brought on the holy Catholic religion, which you are supposed to represent, the just ridicule of the public.

You refuse to recognise my titles; you know however that I am the bearer of credentials from my Patriarch of Antioch and of recommendations from our Holy Father, Pope Leo XIII.

I defy you to find in my conduct, private or public, since my arrival in America, any irregularity in the fulfillment of my duties as a priest of the Church of Rome which deserves your severe treatment towards me. How am I then an impostor? Is it because God has heard my prayers in behalf of a few sick persons who have recovered their health? But in what do I differ in that respect from the Church of Rome, which also professes to work miracles on the sick, not in silence and secrecy, as I do, but with great noise? Is it because you obtain such cures by praying to the saints and that I profess to ask them from God alone?

While I pray directly to God by my voice, your clergy, I am told pray to the saints by means of letters—a kind of postal system. I can not believe there is any material communication or postal arrangement between earth and heaven.

The true reason of the blow which you have just dealt against me and which you do not avow in your pastoral letter has been indicated by some of your priests who have become the executors of your orders from their pulpits. They said that you were angry against me on account of the pamphlet which I have recently published and in which I expose the persecutions of which I have been the victim on the part of the clergy.

Now, my Lord, I believe that I am not bound either as an honest man or as a Christian to justify before you or the public the publication of that book. The Roman Catholic clergy of this Province has tried, without reason or any provocation on my part to take away from me, to rob me of what is the dearest to me in the world, my honor, my name. Like Paul, accused falsely, I wanted, in simply exposing the facts, to appeal to Cæsar, and in my case Cæsar is public opinion in which you tried to ruin me.

It is then neither through a feeling of hatred nor of vengeance that I confront my enemies and unmask them. No, I pity them and would like to change their disposition in showing them the awful abyss towards which they precipitate themselves and drag those who follow them. For on the day that the people will learn to know the tyranny of their spiritual leaders and the denials of justice of which, alas, they are too often guilty, on that very day it will be all over with their authority, their prestige and their domination; nay, religion itself will be despised and rejected, for when those who represent it prove themselves unworthy of confidence, people are too prone to confound in a common hatred the former and the latter.

Therefore it is in the interest of the sacred rights of my God more than of mine that I utter in this little book the cry of the oppressed, being assured that it cannot but find an echo in upright consciences and in honest hearts.

Do not be so severe then, my Lord, towards a poor foreign priest who asks nothing from you but to let the sun of God shine upon him, and the liberty of praying to God in peace.

Rejected by your Lordship, I have sought consolation and strength in the blessed words of our Divine Master, who does not cast out the poor sinner that comes to him trustingly. Show yourself, my Lord, less inexorable and more like that Divine Master who bids us to love one another,—and in acting thus you will cause me to believe that the Turks and the Chinese have no allies in this Province to persecute the Christians.

Believe me, my Lord, yours respectfully,

PHILIPPE GIRAUD,

Catholic Priest.

A LETTER

Rev. Father STRUBBE,

On Sunday, May 26th, you in your sermon denounced Rev. Father Giraud, the foreign priest, and you had I am told the daring effrontery to say that he derived his power to cure from the Evil One, and you asked for those who had been cured to come to you for examination. On Monday 27th, the newspapers repeated this. In reply I can tell you that many of your parish have been cured, but Father Giraud forbade them to present themselves to you, as being unnecessary, I have myself been to Father Giraud to judge for myself, and I asked him the question if he could cure me. He answered me "No," but according to the words of Christ in several places in the Scriptures where he says: "Where two or three are gathered together in my name, there am I in their midst," and Jesus Himself said: "Whatsoever ye shall ask the Father in my name, He will give it to you. Hitherto have ye asked nothing in my name, ask, and ye shall receive, that your joy may be full." Father Giraud having shown these Scriptures, said to me that if wanted to, we could take Jesus at his word and pray the Father, and if the Father would I should be cured.

In the face of this, I cannot but believe Father Giraud, to be sincere, and that you must yourself admit since you profess to believe and teach the same Scriptures upon which Father Giraud relies. If you want to examine something I ask you to consider the following:—Firstly, the untruths you spoke from your pulpit when you said he derived his power from Satan. Secondly, when you said that all who went to him for healing should be damned. At the same time Father Saucier said that Father Giraud prayed to the Devil—like the Protestants!! I will not refer to the other lies spoken or either to the seven told by Abbe Roy, but will refer to the fact that by *kindness* of the Sulpician Fathers, that Father Giraud was ejected from his lodgings although he had paid rent in advance, and that the bailiffs laid violent hands upon and cast out into the street, the altar, chalice, crucifix and Holy Sacrament,

and broke the vase; and I now will conclude my letter with the words of Christ in S. Matt. 7: 1-5:

1. Judge not, that ye be not judged.
2. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

A FRIEND OF FATHER GIRAUD.

TO THE PERSECUTORS OF REV. FATHER GIRAUD.

Gentlemen,

For the past two years you have been the cruel persecutors of your brethren in Jesus Christ, the Rev. Philippe Giraud. I it now my duty to tell you that your slanders against that have done much harm, not only to him, but to many poor this city who might have gone sooner to him to be relieved of ings, and cured of diseases which no medical treatment any way. But your uncalled for and malicious denunciations, and cured of diseases which no medical treatment any way. But your uncalled for and malicious denunciations, had shaken public confidence in him, on account of many people had kept away from him. But at last we were right, and we are ashamed to find we had put bold men who dare to use the fair name of the church as a mask, the better to deceive and ensnare the faithful. Many are beginning to open, you are being weighed in your days are numbered. The righteous judgment shall be according to your works of darkness. Of the blind who at last must all fall into the hands of mercy on you while it is yet time to receive it. The world, instead of being a curse to him, is now open, may God give me more opportunities to know his blessed will and do it.

You have called him an impostor, for you have left me suffering. He has been cured by Father Giraud, had he not, he could not make the cure which you could not. Who so desires about this word.

If you have any conscience, do not done a great injury to Father Giraud. You ought to try without further delay. We must look upon you as guilty, from Witness.

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evil conscience, all your communions and good works make you guilty of the worst sacrilege, (Matt. V.: 23. 24) :

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come an offer thy gift."

Let me now state the following facts:

My good friends know that I have suffered for twenty-seven years of sore eyes, and every treatment has failed to cure me, although many Physicians in this city have been consulted. Two days ago I went to see Father Giraud, who at once cured me, as he has also cured many other persons who are well known to me. For instance, an aunt of mine who had been for many years confined to her bed. Father Giraud was consulted as to her case, and he kindly promised to pray for her. She got better, so that the next day she herself went to see him and thanked him for the work of the grace of God in her behalf. This letter ought to convince honest people that Father Giraud's works, like those of the righteous, have great efficacy. Father Giraud is a just man, whose firm faith and trust is in God, who can heal the infirmities and cure the diseases of the body and as well as save the souls of those who sincerely call upon His name.

On Sunday I close my humble testimony praying that God may grant Father Giraud, the enemies to Father Giraud's enemies to be as good and useful as he is, and make them true and worthy children of the Holy Mary.

On Monday 27th I was personally a witness to the fact that Father Giraud was that many of your lodgings (although he had paid his rent in advance) them to present to the altar, laid violent hands upon and threw down and cast if he could cure me the altar, chalice, crucifix and Holy Sacrament and of Christ in several places or three are gathered together. Signed.)

VELINDA RENAUD,

No. 101 Davidson Street.

In the face of this, I am the only witness of the truth of the foregoing, and that you must yourselves be assured by means of Father Giraud's and teach the same Scriptures in your own hearts. If you want to examine something I can show you.

Firstly, the untruths you spoke from your mouth, I can show you. Secondly, his power from Satan. Secondly, who said that Father Giraud should be damned. VAL,

I will not refer to the other lies spoken of by the Abbé Roy, but will refer to the fact that Father Giraud was ejected from his lodgings, that the bailiffs had paid rent in advance, and that the bailiffs had cast out into the street, the altar, chalice, crucifix and

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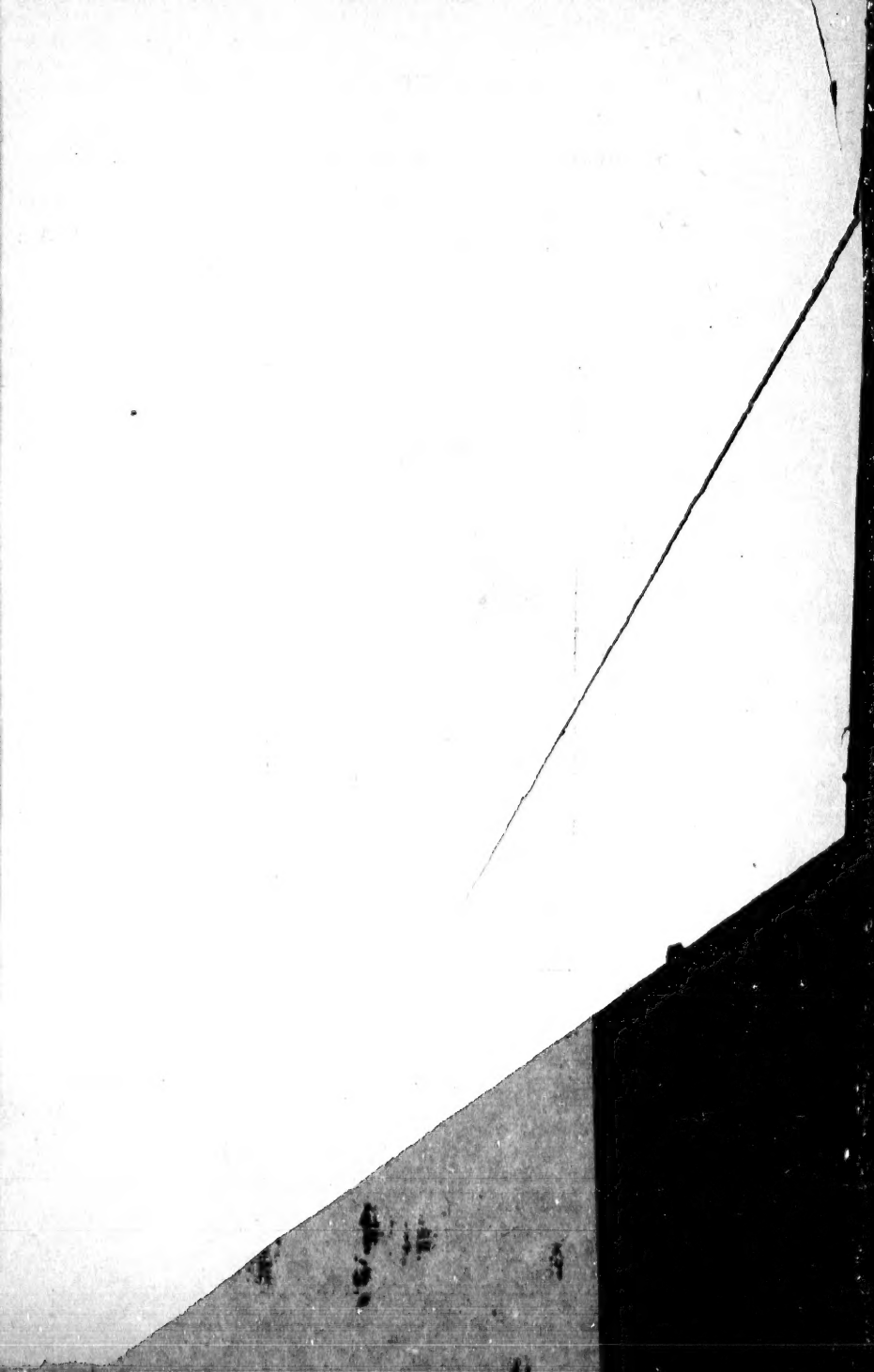
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The Rev. Philippe Giraud

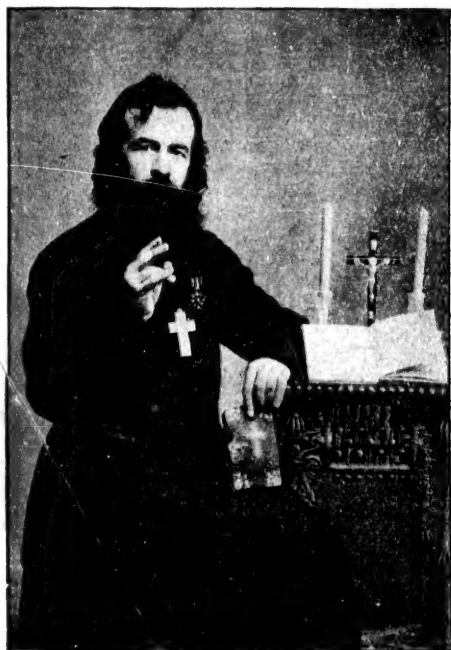
(Decorated by Holy Father Leo XIII.)

Healer of all Diseases, also Consumption

Priest of the Apostolic Roman Catholic Church, stabbed like Isaac by his father, (Gen. 22 : 17;) sold like Joseph by his brethren, (Gen. 37 : 28,) wrongly accused by Archbishops. and bail given in his favor by a Protestant Clergyman.

Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me.

Lament. 1 : 12.



N'êtes-vous pas touchés, vous tous qui passez par le chemin? Regardez et voyez s'il est une douleur pareille à la douleur dont j'ai été frappé.
(Lam. de Jér. 1 : 12.)

Le Rev. Philippe Giraud

(Décoré par le Saint Père le Pape, Léon XIII.)

Toutes maladies, même la consommation

holique et romain, poignardé comme Isaac
du comme Joseph par ses frères, (Gen.
archevêques; cautionné par un